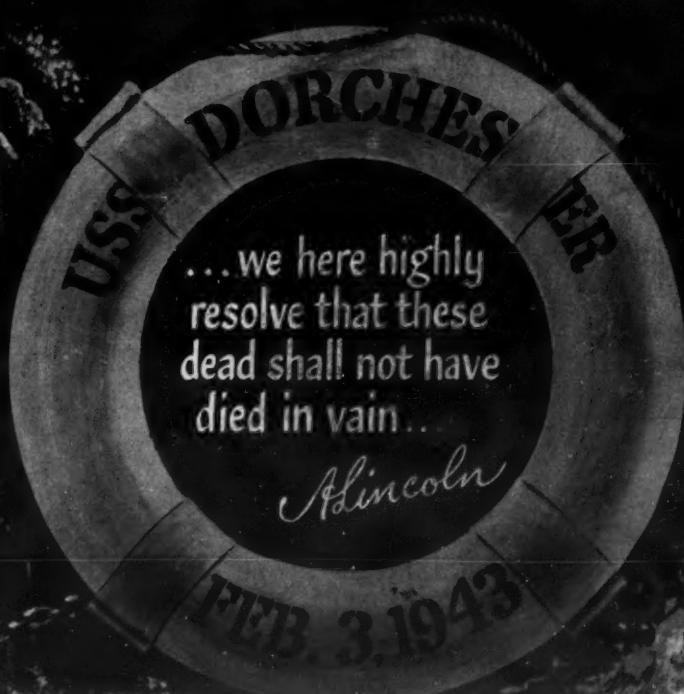
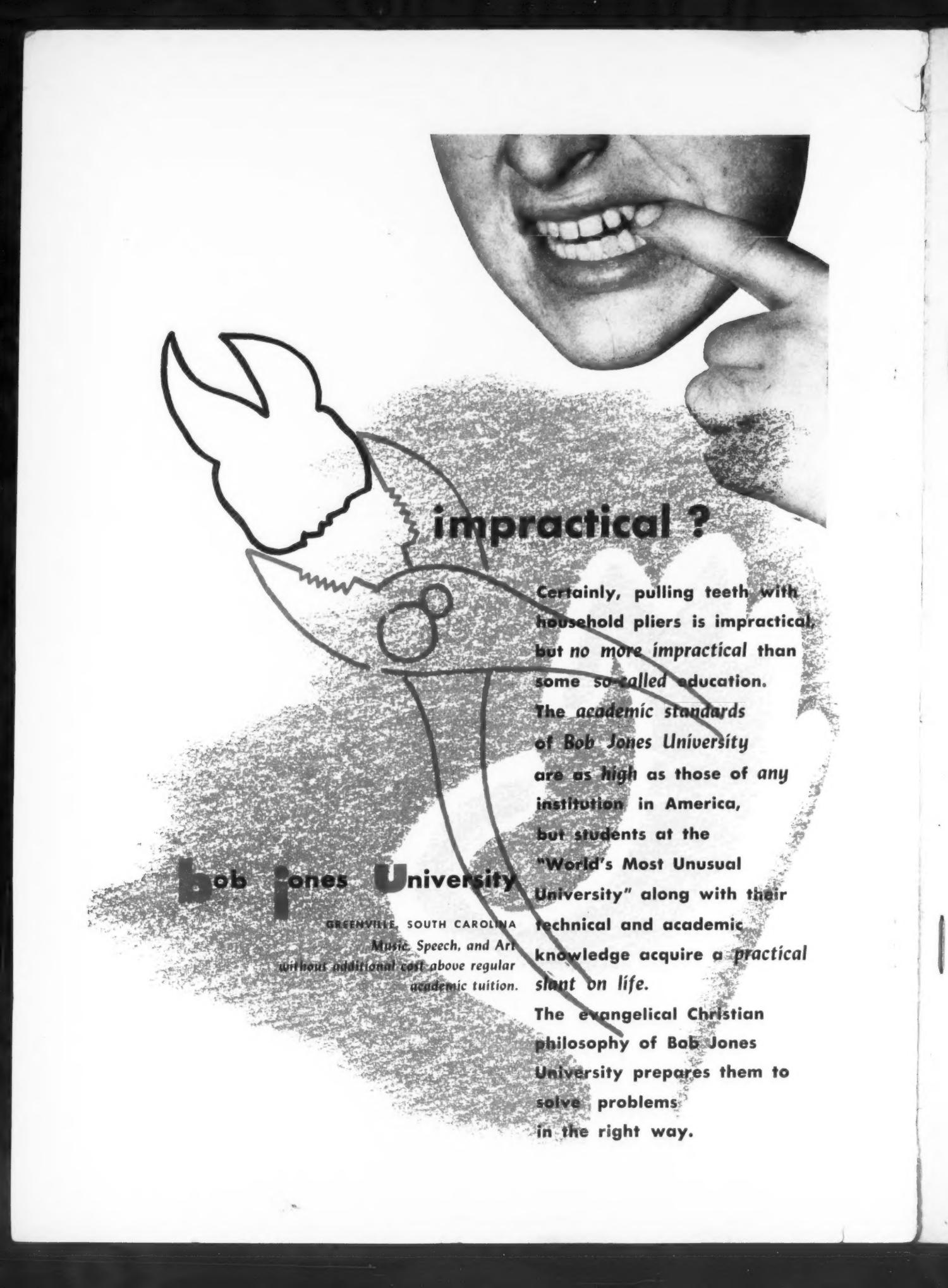


Christian Herald

FEBRUARY • 1950





impractical?

Certainly, pulling teeth with household pliers is impractical, but no more impractical than some so-called education.

The academic standards of Bob Jones University are as high as those of any institution in America, but students at the "World's Most Unusual University" along with their technical and academic knowledge acquire a practical slant on life.

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Pain and distress are nature's warning that something is wrong with your system—the parts of your body affected by pain are ONLY THE LOCAL SYMPTOM of what may be systemic or chronic constitutional disease.

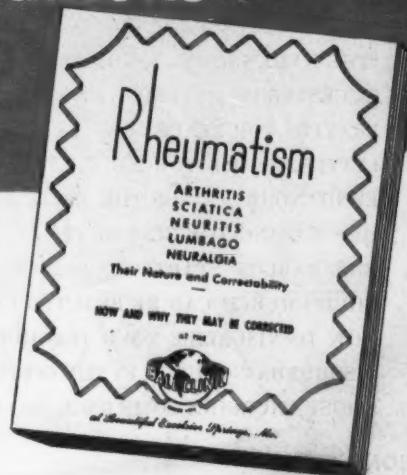
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Christian Herald

DANIEL A. POLING, Editor

FEBRUARY • 1950

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Cover: The Four Chaplains, a painting by Stanley Dersh. See page 11.

Frontispiece: Photo by A. Devaney, Inc.

Photo page 69, from Milton L. Grigg, Architect, Charlottesville, Va.

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A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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KENNETH L. WILSON

HARRY G. SANDSTROM

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Among Those Present

Oren Arnold (*The Name's John—Not Abe!* page 6) was born and reared in Texas; at Rice Institute, Houston, he met the girl who became his wife. After three years of newspaper work, he began to write full-time for magazines; he has appeared in many of the major publications. He has fourteen books to his credit; one, "Holy Ballyhoo," was the first serious study of the proposal that churches use advertising and other publicity in the same manner that bankers and merchants

do. His latest book, published December 10, "The Widening Path," is an interpretive record of Kiwanis International and the first book-length study of the service club movement in the U. S. Mr. Arnold's home is in Phoenix, Arizona. He is a Presbyterian and is active in the Sunday school and other work at his church, Phoenix First Presbyterian.

G. Stanley Russell who writes the sermon this month, page 22, was born in Lincolnshire, England, the son of Scot parents. When he was 11, the family moved to Aberdeen and he received his education at the famous Grammar School and University. He returned to England

for theological training, after which he entered the Congregational ministry. For twenty-three years he held various pastorates in England, including fourteen years at London's Clapham Congregational Church, founded in 1845. During the first world war, Dr. Russell served as a chaplain.

In 1913 he came to Canada and married a Canadian girl. Since 1929 he has been pastor of Deer Park United Church



in Toronto. He has had several books published and writes a weekly column for the Toronto *Daily Star*. However, Dr. Russell firmly believes that the most effective ministry is that of the pastorate; his long experience at Deer Park has convinced him of the truth of this.

Isabel Dawson, the attractive lady pictured here, is an artist whose work you will have noticed in these pages from time to time. This month she did the illustration for "Mama and the Lady Crestmoor Pie," page 20. She was born in Niagara Falls, Canada, and attended the Ontario College of Art. After graduation, she came to

New York to study at the Grand Central School of Art under Harvey Dunn. She then returned to Canada and spent eight years illustrating for Canadian periodicals, before she decided to settle in the U. S. For some time now she has divided her time between illustrations for top-flight magazines and work for national advertising campaigns.

After two years' struggle with the housing shortage, Miss Dawson—or Mrs. Ingelhart as she is known in private life—and her husband (now her agent) built their own studio and home at Westport, Conn., within two miles of where her mother's forefathers settled in the early 1600's.

John R. Scotford (*Your Church Can Be Beautiful*, page 71) is the editor of *Advance*, an author and photographer.



He is also a pioneer in a campaign to improve church architecture and decoration so that worshipers may "see with their eyes what will help them to pray with their hearts." Dr. Scotford writes with a chuckle,

that the way he got into church architecture "is almost gay." "For fifteen years I was in the pastorate, but doing an increasing amount of writing. From 1928 to 1931 I made my living talking and writing. To sell my stuff I had to have pictures and that lead to the purchase of a press camera. In 1931 the Congregational Christian Church hired me for editorial and promotional work and turned me loose on the country. The camera was often more popular than I was. Then I got into the discussion of church problems. Thus," he concludes, "betwixt the camera and the problems, I became interested in church architecture. I have had discussions with at least 250 church boards of all sizes and in all parts of the country." For four years he has been president of the North American Conference on Church Architecture. He is the author of the book, "The Church Beautiful," published by Pilgrim Press.



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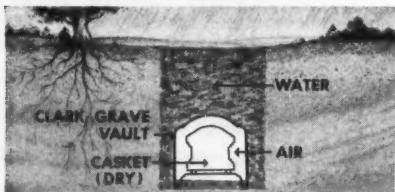
15

THE PEACE OF MIND

YOU SEEK, when you have lost someone dear, comes in many ways. And surely one of them is the knowledge that you have provided the finest tribute . . . the most trusted protection against water in the ground.*



*THE CLARK GRAVE VAULT provides the trusted protection that only a vault of *enduring metal* can provide. It is scientifically designed to keep water from rain and melting snow from reaching the casket over which it is placed. A vault improperly engineered obviously cannot do this. *Neither can one that is porous.*



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Your



ANSWERS

Questions

The Immaculate Conception

• I still don't understand "The Immaculate Conception." The simple gospel stories found in the first chapter of St. Matthew and St. Luke cover what I have always believed was meant by the Immaculate Conception. Am I mistaken?

WISCONSIN

MRS. F. S.

The difference between the Virgin Birth and the Immaculate Conception is theological. The Immaculate Conception was a matter of controversy and was not an accepted dogma of the Roman Catholic Church until 1854 when it was proclaimed by Pope Pius IX. Quite apart from her virginity and miraculous conception, this dogma affirms that Mary was "sanctified and preserved from the taint of original sin and by the foreseen merits of Christ." Protestant churches reject the dogma.

F. D. R. and Prohibition

• I have always admired Franklin D. Roosevelt and considered him equal in greatness with Lincoln, Washington and Wilson. I was glad to find you upholding his name when a reader charged that he was not a Christian, but I have often heard that he helped greatly in bringing about the repeal of prohibition. Can you clear this up for me?

LOS ANGELES, CALIF.

C. J. M.

The answer is definitely "yes." While many other politicians equivocated and used double talk, Roosevelt came out squarely for repeal and more than any one leader, I think, brought it about. He accepted full responsibility for that, which to me was the most regrettable achievement of his career.

Church Affiliations of Labor Leaders

• Can you tell me the church affiliations of national labor leaders? A citizen of this community declares that they are nearly all Communists and atheists. Is he right?

CALIFORNIA

W. H. H.

He is wrong. On the contrary today with few exceptions, outstanding labor leaders are churchmen. William Green is a Baptist and in his earlier years sometimes occupied the pulpit. Philip Murray is a devout Roman Catholic. One Reuther brother is a Methodist and another a Lutheran. John Ramsay, whom I know intimately, was a Chris-

tian Endeavor leader in Bethlehem, Pennsylvania when we first met. He is a Presbyterian and a member of the Committee of the General Assembly of the Presbyterian Church. I suggest that the one asking this question write to other labor leaders for the information he desires.

Reds in the Federal Council?

• I have just heard a minister in a radio talk make the statement that the Federal Council is made up of Communists. What do you think of this?

KANSAS

E. N.

If any minister, whatever his denomination, said over the air that the Federal Council was made up of Communists, then he is an unmitigated nuisance and he broadcasts a falsehood.

Halloween Begging

• I believe in Halloween parties to keep children and young people off the streets and out of trouble, but I can't see the begging for fun. Am I being radical or reasonable?

TOLEDO, OHIO

MRS. E. W.

I feel exactly as you do about this door-to-door begging on Halloween. It has assumed ridiculous proportions in many communities.

"China's Children"

• I have contributed regularly to China's Children through Dr. J. Calvitt Clarke of Richmond. Is this organization sponsored by any one church or is it inter-denominational and can you recommend it without qualification?

MISSOURI

O. F.

This organization is not the exclusive program of any one church or denomination. Members of all churches and indeed of all faiths support its program. Unqualifiedly I recommend it, and Christian Herald Association contributes thousands of dollars through its treasury to help the children of China.

Tell the Truth!

• Before World War I a boy of 14, encouraged by the enlistment officer, falsified his age to get into the army. Following the war, he became a minister. Now after these many years he wishes to secure discharge papers, his

(Continued on page 53)



Use only GOLD MEDAL... the flour you can depend on

If you like to make tender, deliciously perfect yeast rolls every time, you'll love this recipe.

We've perfected it only for Gold Medal "Kitchen-tested" Enriched Flour. Gold Medal's superb baking qualities do not vary. Each sifted cupful always acts exactly the same... to give you perfect bakenings, every time. You good cooks know this. That is why more sacks of Gold Medal Flour are bought than the next 5 brands combined!

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By saving coupons from Gold Medal Flour and other General Mills products you can quickly own a set of handsome new Queen Bess pattern silverware. Or you may use the coupons to aid the Christian Herald Church Help Plan (see right). This lovely silverware is in Tudor plate by Oneida Community Silversmiths. Coupons come with:

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CINNAMON TWISTS

✓ SECONDS TO KNEAD ✓ ONLY ONE RISING

✓ SERVE PLAIN OR FROSTED

Bring to boiling in large saucepan

1 cup sour cream

Remove from heat.

Stir in until well blended...

| |
|---------------------|
| 2 tbsps. shortening |
| 3 tbsps. sugar |
| 1/8 tsp. soda |
| 1 tsp. salt |

Cool to lukewarm.

Add ...

| |
|---|
| 1 large unbeaten egg |
| 1 cake crumbled compressed yeast (for 1 pkg. dry granular yeast) |

Stir until yeast is dissolved.

Mix in with spoon

| |
|--|
| 3 cups sifted GOLD MEDAL "Kitchen-tested" Enriched Flour |
|--|

Turn out onto lightly floured board. Knead lightly a few seconds to form a smooth ball. Cover with damp cloth and let stand 5 minutes to tighten up. Roll dough $\frac{1}{4}$ -in. thick into rectangle 6x24-in. Spread entire surface with 2 tbsps. soft butter or margarine.

Sprinkle half of dough (the long way) with mixture of...

| |
|--|
| $\frac{1}{2}$ cup brown sugar (packed in cup) |
| 1 tsp. cinnamon |

Bring unsugared half of dough over sugared half, pressing top surface lightly to seal in filling. (This makes rectangle 3x24-in.) With sharp knife, cut dough into 24 strips 1-in. wide. Taking each strip of dough at both ends, twist in opposite directions, forming a spiral stick. Place on greased baking sheets about 2-in. apart, pressing both ends of sticks firmly and flatly to the baking sheet. Cover with a damp cloth and let rise at 85° until very light... about 1 hour and 15 minutes. Bake 12 to 15 minutes in quick moderate oven (375°). If desired, spread tops of baked sticks, while still warm, with Thick White Icing ($\frac{3}{4}$ cup confectioners' sugar and about 1 tbsp. milk). Makes 2 dozen sticks.

*To sour sweet cream, add 1 tbsp. vinegar or strained lemon juice to 1 cup sweet cream. Let stand 5 minutes before using.

†If dry granular yeast is used, follow the package directions. Or, add to $\frac{1}{4}$ cup lukewarm water and let stand 5 minutes without stirring. Stir thoroughly before adding to liquid mixture in recipe. Subtract the $\frac{1}{4}$ cup water from total liquid in recipe.

IMPORTANT: Do not use self-rising flour (sold in parts of the South) with this recipe.

"Betty Crocker" and "Kitchen-tested" are reg. trade marks of General Mills

See page 35
for details of
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Here's new hope for the hard of hearing. Thousands have discovered that a Beltone hearing aid restores them to normal business and social life . . . helps them hear clearly again without strain. The tiny one-unit Beltone is so easy to wear. No separate battery pack. Unsurpassed for power, clarity and ease of understanding.

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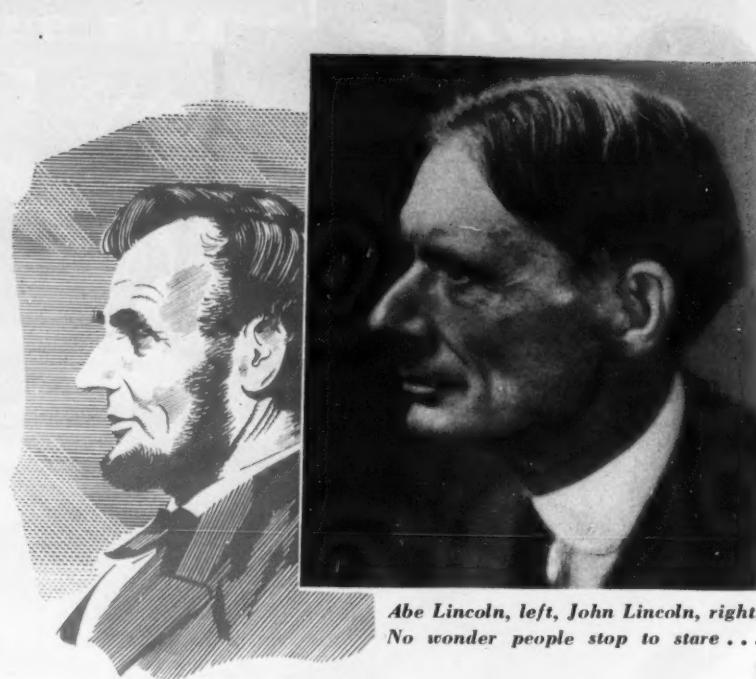
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1450 West 19th Street, Chicago 8, Ill.
Please send me in a plain wrapper, without obligation, your FREE booklet that tells how to overcome a hearing loss and enjoy new success and happiness.

Name.....

Address.....

Town..... State.....



Abe Lincoln, left, John Lincoln, right.
No wonder people stop to stare . . .

The Name's John . . . not Abe!

By OREN ARNOLD

SARCELY a week passes in Phoenix, Arizona, that some newcomer doesn't accost a certain leading citizen there and ask, "Are you any kin to Abraham Lincoln?"

The likeness is uncanny. Except for the beard, this individual has every detail of face and frame that we love in the history books—the long legs, the angular body in loose clothes, even the benign mouth and eyes that smile as he extends a bony, sensitive hand.

Strangely enough, I met him first on Lincoln's birthday. We happened one Sunday to get into the same pew in church. Immediately I was impressed by his Lincolnesque appearance, but the matter took on a hint of the fantastic when he turned to me after the service, offered his hand and said, "My name is Lincoln."

From that moment I had to know about him. His first name is John—as biblical and honest as Abraham—and he is distinguished as one of the greatest industrialists of our time.

He was the founder and original genius behind the vast Lincoln Electric Company, whose policies have confounded most of the fumbling tenets of capital, labor and politics. It was his company which gave laborers more

than even union organizers dared demand for them. Piece work, with ascending rather than descending scale of pay as skill developed, was perfected here. Incentive plans, whereby workers share generous bonuses for thinking as well as laboring with hands, have given Lincoln employees incomes almost double those of other workers in this field. Each worker there produces three times the output of the average person in 14 comparable companies studied.

And yet, while these accomplishments of the firm have had national attention, almost no fanfare has been sounded for the genius who first envisioned them and gave the firm its birth. In these confused times we can profitably inspect him.

John Lincoln probably is kin to Abe without knowing it. He came, as Abe did, from English ancestors who settled in our Midwest. He was born the year after Abe's death. His father was a preacher-farmer more zealous than efficient, his mother an angelic soul who studied medicine on the side to earn a little money. John, eldest of their 10 children, saw no schoolroom until at age 15 he entered the Paines-

(Continued on page 32)

A Significant Statement

by

DR. HAROLD JOHN OCKENGA
pastor
PARK STREET CHURCH
BOSTON

"The greatest bulwark against total modernism . . . in this century . . . has been the powerful influence of Moody Bible Institute."

This statement by Dr. Ockenga was made during the November Christian Education Conference, held in Boston at the Park Street Church, and attended by representatives of some thirty Christian institutes, colleges and camps.

MOODY BIBLE INSTITUTE has been aptly called the "West Point of Christian Service." For more than 63 years the school has kept faith with the founder's ideal, training consecrated young men and women in the English Bible. Dr. Ockenga's statement is particularly significant when you consider—

- That Moody has trained more than 50,000 students in its Day and Evening Schools, and thousands more in its worldwide Correspondence School.
- That over 2,200 former Institute students are on the foreign field, serving in 89 countries and under 172 mission boards.
- That thousands more are serving at home as pastors, college presidents, church musicians, rural missionaries and workers among foreign groups, prison and mission chaplains, and as officials of both independent and denominational mission boards.
- That the faculty, largest of any Bible school, is composed of 40 resident teachers, augmented by 14 special instructors.
- That Moody was the pattern for nearly all Bible institutes and the originator of the institute plan of Bible teaching and training.
- Thus the influence of Moody-trained missionaries, pastors and Christian workers—reaching out to the far corners of the earth and into the fiber and being of nearly every evangelical movement—has, under God, stemmed the tide of modernism from completely engulfing America.

FOUNDER'S WEEK IN CHICAGO

JANUARY 30—FEBRUARY 5, 1950, will see thousands attending the nation-wide observance of the 113th anniversary of the birth of D. L. Moody. They will be ministered to by many of the evangelical leaders of our country. These are searching, expectant days of prophetic significance. Plan to attend.

MOODY
BIBLE INSTITUTE
Founded in 1886 by Dwight L. Moody
820 N. LA SALLE STREET
CHICAGO 10, ILL.
H801

"I REMEMBER...."

Edited by KENNETH L. WILSON

TO HUSBAND AND WIFE: Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone. With mutual help build your quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside; but to each other confess and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good and thereby your minds will grow together contented in that love which is stronger than death, and you will be truly one.—ANON.



Love is the filling from one's own
Another's cup;
Love is the daily laying down
And taking up;
A choosing of the stony path
Through each new day
That other feet may tread with ease
A smoother way.
Love is not blind, but looks abroad
Through other eyes;
And asks not, "Must I give?" but
"May I sacrifice?"
Love hides its grief, that other hearts
And lips may sing;
And burdened walks, that other lives
May buoyant wing.
Hast thou a love like this
Within thy soul?
'Twill crown thy life with bliss
When thou dost reach the goal.

—AUTHOR UNKNOWN

RELEASE

Do not fear
And do not grieve for me,
I shall not die:
I am like the forest oak
That summer suns have seasoned;
My body will be a little heap of ash
Upon the hearth,
But I shall rise in flame,
In flame that leaps and soars
And seeks the stars.

Do not fear
And do not weep, my dear,
When Death stoops down to light the fire.

JEAN GRIGSBY PAXTON

LABOUR to keep alive in your breast that little spark of celestial fire—conscience.

—George Washington

Build it well whate'er you do;
Build it straight and strong and true;
Build it thick and high and broad;
Build it for the eye of God.

ANON.

Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

FRANCIS OF ASSISI

IF you want your neighbor to see what the Christ spirit will do for him, let him see what it has done for you.

—HENRY WARD BEECHER

What favorite quotation or bit of verse has found its way down memory lane into your heart and character? Wouldn't you like to share it? Be sure to include source and author and your own name. Sorry, no items returned.

I AM not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

—ABRAHAM LINCOLN



THE OPEN DOOR

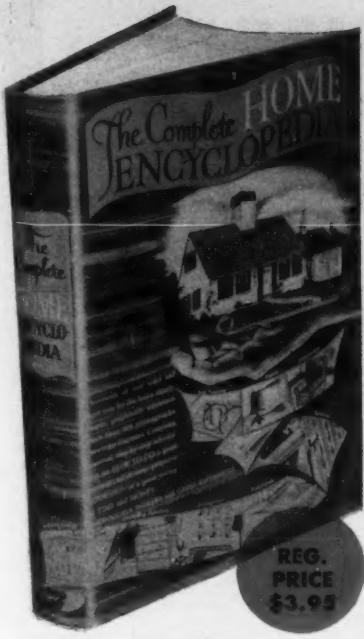
*You, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, son, my hand,
Guide me along the path,
That, coming
I may stumble not,
Nor roam,
Nor fail to show the way
Which leads us home.*

—GRACE COOLIDGE

THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

—CHARLES KINGSLEY





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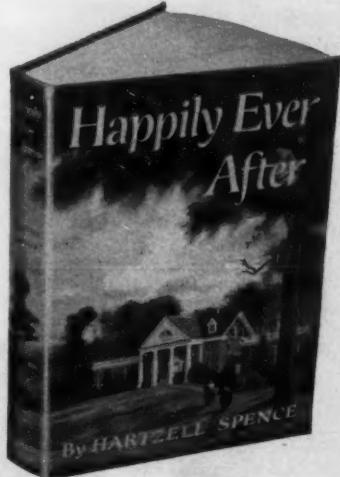
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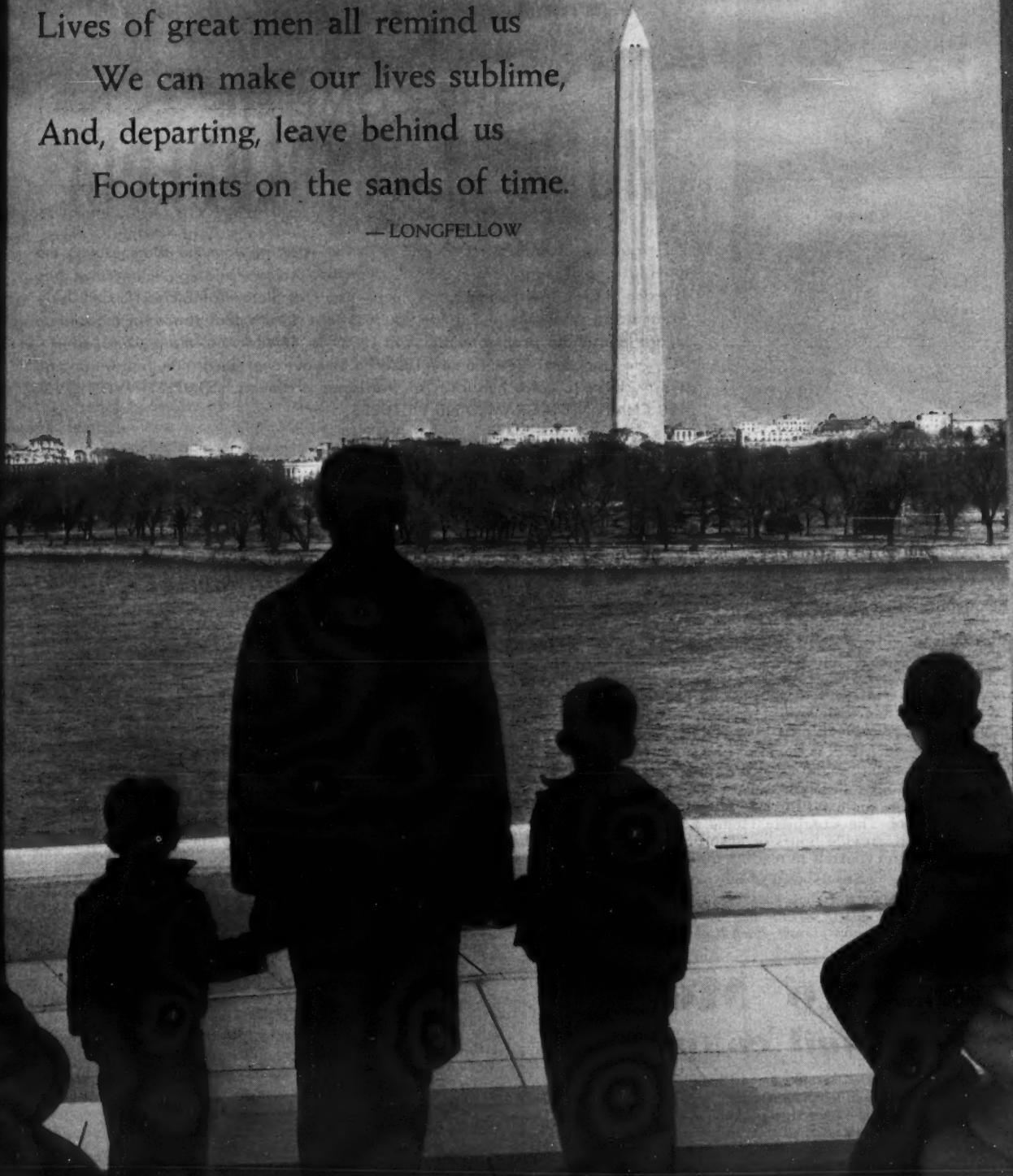
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Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

— LONGFELLOW



GABRIEL COURIER



• AT HOME •

STRATEGY: In 1946, the Republicans won control of the 80th Congress; they had a slogan which they thought pretty good. It was "Had Enough?"

In 1950, they have a new slogan as they set out to win the 82nd Congress; it is "The Fair Deal Means Socialism." The '50 campaign will be an out-and-out attack on the "welfare state" of the Democrats.

Somehow, we don't quite like it. It is still too negative to capture the imagination of the farm-labor folks, who like what they're getting from the Democrats, and will probably vote to keep it. You can call it "welfare state" or anything you wish: a rose by any other name is quite as sweet!

It seems to us, as an observer on the outside of the political arena, that the Republicans would gain more friends and influence a lot more people if they would come out, in a *positive* way, for the old American principle of cooperation and hard work and thrift that has made this country what it is today. It just won't do to point at the Democrats and cry "Socialism!" The smart salesman never sneers at his competitor, nor at his competitor's goods; he puts a better article on the counter. Which is exactly what the Republicans will have to do if they ever hope to win another Congress or elect another President.

NEW PARTY? Senator Bricker of Ohio suggests that the GOP change its name and form an alliance with the rebellious Southern Democrats—the Dixiecrats. That way, thinks Mr. Bricker, the Democrats could be ousted.

We doubt it. In Dixie the Republicans have always been about as popular as revenue officers. While it's true that four states—North Carolina, Mississippi, Alabama and Texas—went for Herbert Hoover in 1928, we have to remember that there were religious convictions involved, as well as political. And even if the Dixiecrats and the Republicans were to unite, they

would still not have votes enough to beat Mr. Truman and his Fair Dealers. They didn't have it in the last election—remember? Mr. Truman lost four states below the Mason-Dixon Line, and still won. He could win again.

In the second place, the Republicans are just as much in favor of the civil rights principle as the Truman Democrats—and that's plain poison in the South. Why should the voters down there jump from the frying-pan into the fire?

No, Senator Bricker—not yet!

COURIER'S CUES: Business will be good until late spring; after that, there is widespread doubt. . . . New labor pensions will cost us 13 billions a year at the start, 24 billions a year later. . . . The middle class will pay the bill. . . .



OUR COVER this month depicts probably the most noble act of the war—the Four Chaplains, united in prayer, going gloriously to their death on the sinking S. S. *Dorchester*, after giving up their lifebelts to others. This heroism magnificently signalizes Brotherhood Month—Christian brotherhood. Further, the date was February 3, 1943.

At 25, the artist, Stanley Dersh, has paintings hanging in the Library of Congress and the Pentagon. He also painted the Bill of Rights posters and contributed work to the Freedom Train. He lives in Reading, Pa.

Watch for law to give everyone \$100 a month; Truman wants it. . . . West Germany will be rearmed, soon. . . . Chinese retreat to Formosa weakens U. S. Pacific defense, badly. . . . And the Chinese probably cannot hold Formosa without U. S. aid. . . . Britain and Canada will get more atomic information from U. S. this year. . . . New Air Force Academy almost sure to be built in Texas. . . . TV receivers now outsell radio receivers two to one; there are 3,500,000 sets now in use. . . . "Gone With the Wind" grossed four million dollars on fourth release, recently; it will be released again a few years hence. . . . In forthcoming Congress, bitter fights will be waged over creation of a Fair Employment Practices Commission and cloture rule.

• ABROAD •

CHINA, MOSCOW: If you ever let yourself think that Mao Tze-tung, the Chinese Communist leader, might be the Tito of Cathay, forget it. Mao has just been walking the red carpet in Moscow, cheered wildly by the Russians as they adjusted the yoke about his foolish neck.

Openly, before going up to Moscow, Mao declared that the primary objective of his visit to Soviet headquarters was "the intensification of the battle against the warmongers," meaning us. He announced himself as in full approval of the Stalinist international policy. And repeatedly he has thanked the Soviet Union for aid rendered "more than once."

Take it or leave it, there it is. Seeking reforms which did not fully materialize under the old Nationalist regime, China gave Mao and the Reds their chance, hoping that somehow the reforms gained would offset some little loss of liberty. They have lost all their liberties; they are drawn tight in the Soviet bag.

Mao did not go to Moscow with his tongue in his cheek; he went to say "Thanks," and to get his orders for the next decade. A "treaty of friendship" may be expected between China and Russia—but will it hold? Mao needs supplies, or will need them eventually. He will need machinery and materials. Can he get them from Russia? He thinks so; he is doing his level best to cut off any sympathy or aid from the United States. Britain moves faster than the U. S. toward recognition of the Communist regime, but Britain is in no position to give that regime what it must have to live. This can come only from the United States.

We didn't hear Mao and Stalin talk, but we'd hazard the strong guess that one question they discussed was, "Shall we go on kicking the Americans around in China, or make a few nice gestures of friendship toward Washington?"



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Scripture Press

LAND, ITALY: Mao in China rose to power by dint of handing out small parcels of land to hungry, landless peasants. The Communists in Italy are trying to steal a leaf from Mao's book, and do the same thing. We read in the papers of Italian peasants seizing land, right and left.

Well, they need land, and they ought to have it. Any tourist in Italy has seen it: vast estates owned by rich men, farmed by tenants. The poorest and most neglected portion of the population was made up of landless farmers; now that they have new powers of suffrage, they are speaking up and moving in. This is meat for the Red grinder; Togliatti and his Communists are doing their best to aid and abet the revolution.

But Togliatti is not the key figure here; the key figure is Premier de Gasperi and the new Italian Government. The government is slower than slow in the matter of agrarian reform; they are trying to stave off the revolution by settling the landless on *undeveloped* soil. That's no good. Huge areas of *developed* land must be transferred from the feudal landlords. That will take time, and money—and the government is now running a big deficit. The premier says that \$1,500 million will be needed to make 3,750,000 acres of good land available to the peasants.

Currently, the European Recovery Program has allocated 70 billion lire (or about \$112,000,000) to various Italian agricultural projects. We will be asked for more money, and soon. We may not like the prospect, but it will be cheaper to pour in a few more millions than to see Togliatti win and Italy go Communist.

JERUSALEM: The United Nations blundered badly in trying to internationalize Jerusalem. It is significant that both Arabs and Jews, so lately in a deadly war, have joined hands to oppose it.

Nobody in Palestine expected the U. N. to try this! What they expected over there was that the U. N. would set up a protective police force for the holy places—and none of them objected to that. It wouldn't mean much.

The holy places are already very well protected; aside from damage in wartime, there has been no vandalism here. Nobody wants to plant a bomb in the Church of the Holy Sepulchre or in the Manger at Bethlehem. Tourists come to see these places, and tourists mean money for the local population! But if the U. N. wanted to, it could have offered welcome protection to those shrines. Actually, there was no more need for this than for a twenty-four hour police guard in the National Cathedral at Washington or in the Bahai Temple at Wilmette.

But when the U. N. moved to take over the Holy City, there was immediate opposition. Naturally! Jerusalem is to the Jew and the Arab is what Paris is to the Frenchman: it is holy soil, and both of them will die to hold it. Abdullah, ruler of the Arabs, tells the U. N. that they will take Jerusalem over his dead body; Ben-Gurion of the Jews moves his capital of the new Israel into Jerusalem ahead of schedule, in open defiance. (The Jews had *always* planned to move it there!) The U. N. will have to back down. It ought to back down. It has no more right to internationalize Jerusalem than it has to internationalize London or Chicago.

LABOR OUTSIDE! First New Zealand, and now Australia says to Labor government, "Outside!" Socialism got the boot, with a vengeance.

The Australian turn from Socialism is particularly important. Fed up with bureaucracy, rationing, high prices and nationalizing of industry under the long Labor regime, the voters turned out five million strong to give the combined Liberal and Country parties a majority of 27 seats in the new House of Representatives. They were not in the least impressed by Labor's slogan: "Vote against us and lose your job." They seemed more impressed with the Liberal slogan, "Vote for us and choose your job."

So Labor is on the run, and the "conservatives" are back in the saddle. It is a trend. Watch it. As Richard C. Casey, formerly Minister to Washington, put it in Melbourne: "The man who should get the most kick out of this is Winston Churchill." Churchill probably did. England is bound to follow the example of her children in the "colonies," at not too distant a date.

• CHURCH NEWS •

ORGANIC UNION: What may be the most important Protestant gathering of the century has been held in Greenwich, Conn. It was a group of leading Protestant clergymen representing twenty million churchgoers in eight denominations and the National Council for Community Churches. Object: organic union.

It's a large order—but God speed the day! If ever Protestantism needed anything, it needs unity, *now*. Too long have we apologized for our disgraceful disunity; too long have we lacked the courage to dare great things for God and to take the longer view. Too long we've been squabbling over things that don't matter—and we've lost too many fine men and minds out of Protestantism because of it.

POLITICS, CHURCH: Sir Stafford Cripps, Chancellor of England's Exchequer,

orders the Church of England to mind its own business and stay out of the forthcoming election contest between Laborites and Conservatives. Says Sir Stafford: "The Church must not attempt to devise remedies for particular social, economic and industrial ills. This is the function of technicians, such as politicians [!] and administrators."

Good night! Has a responsible government officer actually said such a thing as this, in the twentieth century? Leave it to the politicians? We've been doing that, Sir Stafford, and the politicians have made a devil's own job of it. Have you forgotten the political mess cleaned up by the Evangelical Movement and revival in your own England, not too long ago?

If the Church of England allows itself to be kicked aside and ordered to mind its own business in this fight, it will deserve to be forgotten as a disgrace to its Founder—who, incidentally, was crucified by the politicians!

METHODISTS: Philadelphia Methodists in December concluded a local campaign, as part of the "Advance for Christ and His Church" program of the denomination. In eight days, 8,100 new members were added to the Methodist church rolls. They were aiming at ten thousand; it appears likely that they will get them.

The experiment included nightly services in twenty-nine churches in a 100-mile radius, together with a program of home visitation. They went out into the hedges and brought them in. That's always a good idea; it pays dividends. People no longer hunt up the churches; the churches either hunt them up or give them up.

The best thing about this Methodist idea, in our eye, is that it puts the layman to work—the *lazy* layman, who sits too much in the pew on Sunday waiting for the preacher to offer up a paid prayer and preach a paid sermon. The preacher is supposed to do that. He's hired—at the magnificent salary of \$2500 or \$3000 a year—to do *all* of it.

The result of this sort of reasoning is that the job just doesn't get done. The preachers can't do all of it. A lot of them try, and end up with ulcers or extreme unction. Why, in heaven's name, should this go on? We haven't enough preachers to go around as it is, without killing them off with less mercy than we kill off our Presidents.

RELIGIOUS EDUCATION: From the National Education Association comes a final report on "Religious Education in the Public Schools." It's as annoying as a piece of walnut in a tooth cavity.

Contacting 5,100 local superintendents of public schools, the NEA asked

ISSUE WITH A...

Peace of Mind

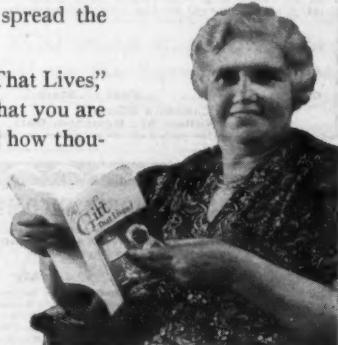
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THE SUNSHINE ART STUDIOS
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them about the health, status and prospects of religious education in the public schoolroom. They got 2,639 replies. Of this 2,639, 1,621 said they never had used any formal plan for religious education; 310 had tried one program or another and given them up as a bad job; 708 had some type of plan in operation.

Of the 2,639 superintendents, 59.2 percent said their communities had no interest in religious instruction in the public schools; 22.7 percent said their communities wanted some formal type of religious instruction worked out for public-school use, because the present curriculum was not adequate; and 18.1 percent didn't vote on either proposition.

So "released time" comes off poorly in this survey. "Dismissed time," under which all the pupils in a public school are dismissed, seemed to come off a little better; there seemed to be no elements in dismissed time which would make it unconstitutional.

Well—ponder it. Maybe we should be plugging for dismissed time, rather than trying to save a badly shattered released time. But we wonder what the public-school superintendents and teachers will think of it. They kick now because we ask that a few pupils be released for an hour a week; what will they say when we ask that *all* pupils be dismissed for *more* than a few hours?

Frankly, we'd welcome dismissed time. Not just an hour of time—but *a full afternoon once a week*. If this job of religious education is worth doing at all, it is worth doing well—and you're not going to do it well on an hour a week.

GOOD WILL: Speaking in Rochester, Dr. Walter Van Kirk of the Federal Council of Churches pleaded for understanding between Protestants and Roman Catholics. He held the present Protestant-Catholic tension "something to weep about."

He's right. That tension is deplorable. But tension may be better than totalitarianism—which is the root of the present tension. Dr. Van Kirk admits this: he recognizes the Protestant concern with the seeming Roman Catholic push for political domination, the use of public funds for sectarian purposes, the increasing censorship over books, magazines and movies and the maintenance of a representative at the Vatican. But he still feels that there is a desperate need for Protestant-Catholic understanding and cooperation in areas of "common interest and concern."

We vote with Dr. Van Kirk—with the reservation that our quarrel is not with the Roman Catholic Church as a church, or with the Roman Catholic people as a people. It is with certain un-American, and we think un-Chris-

tian, policies of a hierarchy based on Rome and not at all on the American faith or way that too often appears.

And we have a host of Roman Catholic friends who completely agree with us in that!

COLOR. Our editorial hat is off to that layman down in Atlanta, Georgia, who is offering a copy of St. John's Gospel to any Georgia boy or girl under fifteen. He writes in the Atlanta *Constitution*: "More than fifty requests came last week, several of them from colored children. . . . If any colored boy or girl should write, do not mention the fact that you are colored. That makes no difference to me."

Christ must like that. Now, if in addition to this body-blow at racial discrimination, we can add a more widespread practice of what Jesus has to say in John, we'll be getting somewhere.

• TEMPERANCE •

THIRST: "In the field of intoxicants," says the redoubtable *New York Times*, "beer lead the parade last year. . . . Americans drank 20 percent more than ever before. Some 2,676,817,000 gallons of beer were consumed by Americans last year. That beer is assuming an ever greater place in our national life is evidenced by the recent *unanimous vote of the New York City Board of Education to add a class to its high-school evening courses on how to brew beer.*"

You can't teach religion in the public schools—but you *can* teach brewing! How did this happen, anyway? Who put the heat on the New York board to get this? Two inquiries are in order: one, by psychiatrists, of the intelligence of men who direct public-school education in the largest city in the world; another by those decent parents in New York City who object to turning over the education of their children to men with the moral conscience of a Hottentot.

ODDS AND ENDS: Here and there, on the temperance front, we read: two weeks after Kansas voted wet, Wichita police found that arrests for drunkenness had increased 70 percent during the daylight hours and 30 to 40 percent after dark. . . . Supt. George Bolton of Bowery Mission says that while the Bowery got only chronic drunks on that fearful street during Prohibition, now they get lawyers, professional men, musicians. . . . North Carolina Methodists are resolved that "any person who drinks liquor or votes to legalize liquor or in any other manner supports the liquor traffic should not consider himself fit or qualified to hold an office or occupy any place of leadership in the Methodist Church."



A MILLION MILES FROM HOME

Whether he lived in New York or Arkansas or Indiana, when a man hits the Bowery he's a million miles from home. The Bowery is more than a shabby big-city street. It's a despairing state of mind—a fatal corrosion of personality.

That's why every man must build his own bridge back, why no one else can do it for him. It is only a redeemed mental outlook, only a transformed personality that can deliver him from the reeling, rotten, degrading Bowery.

But it is not easy for a man to build his bridge. He needs all the encouragement he can get. He needs, first of all, to want to build it. You can strike the spark of hope, of ambition, of manliness, of godliness within him. You can do it through your Bowery Mission which has for 70 years preached the Gospel and befriended thousands of men back from this worst of all the world's Skid Rows.

But a spark of hope can burn out quickly if a man's body is cold, if he hasn't enough to eat, or a place to sleep, or if he needs immediate medical attention, or a continuing chance at self-respect through a job. And so all this is part of the Bowery Mission's program. All this goes with the fervent preaching, the telling over and over of the story of salvation which alone can give a man the determination he must have if he is ever

to be a confident, useful, adjusted human being again. The Mission may be his only way back.

No man ever deliberately landed on the Bowery. A tragedy that he was too weak to ride out sent him there. That's why he's beaten, licked—totally and permanently—unless someone can put an understanding arm around his shoulder and inspire his faith in the God who can help him to have faith in himself.

That's what the Bowery Mission does. And it can do it only because YOU make it possible. The Bowery Mission is YOU on the Bowery, your encouraging voice, your friendly arm, your effective Christian witness. And how terribly, how desperately you are needed.

Will YOU enable a man to say gratefully, "I have found God, I have built my bridge home"?

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Editorially Speaking...

• THE WORLD DAY OF PRAYER

MORE than a million Christian women in the United States, and perhaps another million on the continents and islands around the world, are participating in the 1950 World Day of Prayer, which falls on February 24th. The program has been prepared by a remarkable Japanese woman, and the figure of Christ used on the literature is the creation of a Japanese artist.

In 1920 the Women's Council of Home Missions launched the plan which is now a major project of the United Council of Church Women. Preceding February 24th, these councils of church women have followed definite programs of study and action in the area of Christian world relations. Christian world order is indeed a responsibility of all Christians, and the continuing interest and support of Christians of every faith are vital to world peace.

It is quite impossible to adequately appraise the power of such a unity as these women have achieved and the spiritual authority that moves over the world and around it as they pray together. The contributions they bring on this day, from the smallest gift of the poorest and most underprivileged to the largest check that will be written, are another unity that makes prayer itself dynamic and fruitful.

In 1936, with Mrs. Poling (who at that time was president of the Women's Council of Home Missions) I celebrated the Day of Prayer where it began, on the Tasman Sea just south of the Fiji Islands. The next morning we caught up with it again in Auckland, New Zealand. And then we traveled with it out of the Eastern hemisphere into the rising sun.

• THE LEGION AND RELIGION

THE recent newspaper story of the city of Memphis, Tennessee, going to its knees in prayer for a little girl has significance beyond the event. In November, 1949, Memphis Post No. 1 of the American Legion launched a campaign, now state-wide, to "teach children religion." Memphis began by placing 500 placards in offices and churches. These placards called for an awakening of the people to the need for moral and spiritual consciousness on the part of boys and girls. Here is one striking sentence printed on that card: "No child has a chance who hasn't been taught to pray and love God."

For two months Tennessee Legionnaires concentrated on that campaign, and it is to be made an annual event. I believe that Tennessee has set a pattern for the country and that the next National Convention of the Legion

will give this religious emphasis a top place on its program.

Following the lead of Memphis, Brooklyn, N. Y., has done something even more extensive. The Kings County American Legion's Americanism Committee called together the chairmen of these committees from 144 posts. In the first meeting more than 200 representatives filled the clubroom. Also, there were veterans present representing the Army and Navy Union, Disabled American Veterans, Catholic War Veterans, Jewish War Veterans, United Spanish War Veterans and the Veterans of Foreign Wars, with a delegation from the New York City Board of Education.

County Vice-Commander Robert R. Sugarman presided, and by unanimous vote the slogan "Teach children religion for a better community" was adopted. Prominently displayed on the walls of the Legion hall was a poster featuring a mother and father looking happily on their child as she kneels beside her bed. The poster read: "Teach children religion for a better community. Religion means reverence, obedience, order. Irreligion means chaos, crime, social collapse. Parents, wake up!"

From this first poster has grown a poster campaign. George Washington kneeling in the snow at Valley Forge asking for divine guidance in support of the cause of freedom is the February poster. Later, the four S. S. Dorchester chaplains will be the picture theme of a great poster.

Those who have only seen the more raucous demonstrations at Legion conventions will be inspired by this constructive and profoundly American plan which, perhaps more than any comparable effort in a long generation, should enrich and strengthen America.

• APPALLING

THE appalling story told by Thorp McClusky ("Huckster of Hatred," page 17) of an organized hate in America is a challenge to every Christian, whatever his faith. Jesus called us to love even our enemies, but here is a call to ruthless, sinister and even murderous hate of our fellow Americans, a call to make color and race the object of a malignancy that could become a fatal fever in the bloodstream of this dear land.

Read the article, ponder it and then resolve, "God helping me, I will be Christian!"

Daniel A. Poling Jr.
EDITOR OF CHRISTIAN HERALD

Huckster of HATRED

By THORP McCLUSKY



ACME

Gerald L. K. Smith, mounting a new and noisy vehicle called "The Christian Nationalists," rides forth again to "kick the kikes and the Negroes out of America." Sounds almost as silly as it does unChristian. But let's not underestimate the power of a rabble-rouser!

FOR the past few years we almost lost sight and sound of him. During World War II he seemed to disappear into a comparatively silent limbo. Understandably so, for his almost pathological hatred of the Jews, plus a passionate admiration for any kind of dictatorial "strong man," had led him into some pretty unsavory company. He had become a super-nationalist, strongly savoring of Hitlerian doctrines. And public opinion, unable to abide him at a time when American boys were dying to rid the world of the Hitler poison, pressured him down to a mutter.

We had hoped that, during his relatively silent years, he had meditated upon the Gospel whose phrases he used so freely to bolster his rantings, and that this meditation had taught him how spiritually subversive a thing it is to turn Christ's message of love and brotherhood into a gospel of hatred and disunion.

Then, the other day, there fell into my hands a little pamphlet. Reeking with Jew-hate, it called upon me to join a great crusade to "kick the kikes out of America!" The leaflet comprised a cartoon strip, crudely drawn, which depicted Uncle Sam booting the Redskin off a precipice and finally being himself kicked into the abyss by a triumphantly leering Jew. There was no street address, just a post-office box number in St. Louis; the name of the sending agency: The Patriotic Tract Society. The tract invited me to order and help distribute this "and other literature on the same subject" which would be immediately forthcoming upon my investment of \$2. Because it was so reminiscent of the anti-Semitic cartoons published in pre-war Germany by *Der Stuermer*, Julius Streicher's newspaper of hate, I was curious to know what type of twisted mind could be behind such a "crusade." I invested.

In a few days the postman dumped at my door a packet of the rawest, most vicious, most virulent diatribes against Jews and Negroes which I've ever seen—and I've seen some bad ones. It was labeled as from "The Christian Nationalist Crusade"—and, lo and behold, here was Gerald L. K. Smith again!

I entrained for St. Louis to have a look at this newest hate factory.

GERALD L. K. Smith has always been a man in search of a bandwagon, and the noisier the better. Back in 1933 he left his Protestant pastorate in Shreveport, La., and an encouraging future in the ministry to join Silver-Shirt Storm-trooper William Dudley Pelley in Pelley's campaign to become America's first fuehrer. On August 15th of that year, he enthusiastically wrote Pelley: "By the time you receive this letter I shall be on the road with a uniformed squad of young men composing what I believe will be the first Silver Shirt troop in America!"

When Pelley's grab for power failed, Smith switched over to Huey P. Long as an organizer of the Kingfish's national drive for the White House; his salary was \$650 a week, and he was worth it to any power-seeker in need of a persuasive orator aiming his stuff at the bottom strata of human emotions.

For Huey Long, Smith talked so persuasively that he even convinced himself he was a man of destiny. He openly admitted that he was the third most powerful man in the nation, exceeded only by F. D. Roosevelt and Long. He probably considered it a providential elimination of competition when an assassin shot down the Louisiana dictator

(Continued on next page)



Lines of a Layman

PRAYERS FOR PEACE

By J. C. Penney

WHEN I was a young man, it was generally accepted as a fact that a man could not create a fortune and remain a Christian. I wanted very much to do both. I believed it could be done. Looking back now upon that secret ambition of mine, I must admit the desire to become wealthy all but possessed my soul. When some progress was made, however, and because of my parents' influence and because my employer had given me such a wonderful opportunity to become independent, my interest shifted somewhat from my own self-interest to that of the men who worked with me. Their future became my concern.

As I grew and found myself faced with tragic disappointments which all must learn to face, there was something down underneath which was restless and unsatisfied. It was then I began my interest in philanthropic enterprises, churches, schools, hospitals and the like.

May I mention one of these which has given me my greatest personal satisfaction? Some years ago in cooperation with Dr. Daniel A. Poling the idea of establishing a home for retired Christian workers was conceived. This was established in Florida, near Jacksonville. Some 100 couples are able, after 40, 50 or 60 years of unselfish service in America or overseas, to live in quiet comfort and security. When I think of the prayers for peace emanating from that community home, I feel that I have been many times over repaid for my investment.

in a corridor of the Louisiana state capitol. Smith delivered Long's funeral oration of September 10, 1935, his rich voice winding up with "Invictus" and bearing down with impressive emphasis on the line, "My head is bloody but unbowed!"

Next he went after President Roosevelt, promising to "drive that cripple out of the White House." For a time he attached himself to Dr. Francis E. Townsend, holding out the hope of \$200-a-month pensions for the aged, until Townsend, sensing that Smith was more of a nationalist revolutionary than a social reformer, "invited him out."

Then Smith climbed aboard the Father Coughlin bandwagon. Though formerly he had made noises like a Catholic-hater, his admiration for Coughlin's style and ideas overcame any latent religious prejudice, and the two became buddies in a virulent hate-the-Jews campaign. As war swept over Europe, he adopted the isolationist line, pleading for a better understanding of Hitler and denouncing Britain, the President, the Lend-Lease Bill, the draft. He was the darling of the Bunds.

Our entry into the war put a quietus

Three of Smith's aides study a new booklet turned out by the "hate factory." L. to r.: Editor Don Lohbeck, Opal M. Tanner and John W. Hamilton.

when fascism would be overshadowed by some great threat.

Early in 1942, Smith founded his magazine *The Cross and the Flag*, which he still publishes, and in which it is difficult to find anything even faintly resembling either the Cross' gospel or the Flag's ideals.

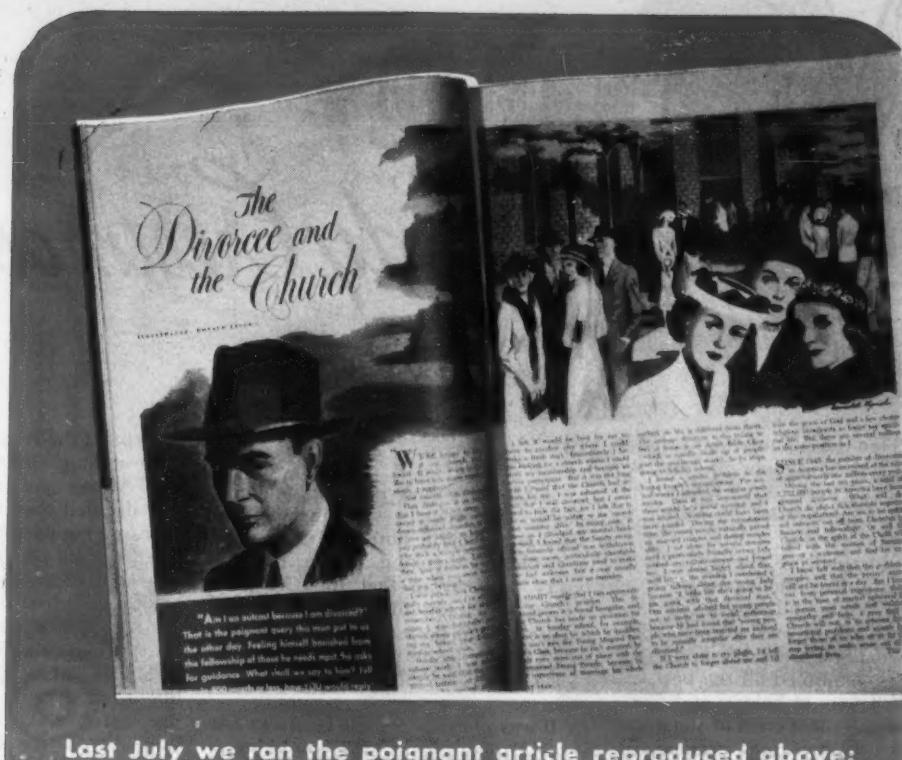
Reviving the discredited "America First Committee" under the thinly disguised pseudonym "America First Party," he ran for U. S. Senator from Michigan in 1944 and received 1700 votes. It is out of this much-suspected organization that he has developed the present Christian Nationalist Party, which frankly hopes to use its "crusade" to put Gerald L. K. Smith in the White House.

Though the Christian Nationalists are headquartered at St. Louis, Smith himself directs things from his home in Tulsa—"for strategic purposes." In neither place is his name in the phone book, nor does the St. Louis directory list the Christian Nationalist Party, the Crusade, the Patriotic Tract Society, *The Cross and the Flag*, its editor Don Lohbeck, or any of the other Smith enterprises. The publications carry only box numbers.

All this made it a little difficult for me to find the Smith's hate mill in St. Louis. But eventually I located it at 1533 S. Grand Avenue. There was no legend on walls or windows to indicate the character of the place, not even a name over the doorbell. But, once inside, you find the entrance hall plastered with a large display of publications which scream at you with such words as: "White Man, Awaken!" . . . "The Jew Plot to Change the Gos-

(Continued on page 41)





Last July we ran the poignant article reproduced above; the author begged our help in his dilemma; we shared his problem with you. Here's how he feels about your advice!

Letters to a divorcee...

By JOHN KALAS

SEVERAL months ago I wrote the editors of CHRISTIAN HERALD concerning my experience as a divorcee who was trying to re-establish himself in the church. It was a personal, intimate expression, not the kind one ordinarily would write for publication. But when the editors offered to place my problem anonymously before this magazine's readers, I agreed—somewhat hesitantly, I must confess. I feared at the time that I might be opening myself to more of the rebuffs which I had suffered in the past. Today, I am happy to write with a different outlook, willing even to sign my name. That different outlook has come to me as a direct result of your hundreds of helpful letters. Now I am confident that nothing can dis-

turb my peace of heart and mind.

I have read your letters, all of them. They were forwarded to me in one great package, and I have been through them again and again. I have read each at least twice, some of them three, four and five times.

The letters come from people in nearly every walk of life, bearing postmarks from 39 states, the District of Columbia, Canada and Alaska. They cover an age span of at least 70 years, including a 15-year-old girl and an 85-year-old great-grandmother. There are letters from lawyers, university professors, farmers, housewives, and representatives of almost every other vocation, including ministers of at least a dozen different denominations.

Taken as a whole, the letters are deeply sympathetic; in fact, over 90 percent of those who wrote were "favorable" in their attitude toward the divorcee and his plight. I wondered at first why these letters should be so much more charitable than people have been in real life—until I realized that the readers of CHRISTIAN HERALD had been able to hear the divorcee's whole story, something which seldom happens in daily life. If the divorcee could always have the chance to explain his case as fully as mine was presented in these columns, misunderstandings would be largely removed.

Many of my unexpected correspondents asked if the plight of the

(Continued on page 67)

Mama and the Lady Crestmoor Pie

By ANNE WEST

ILLUSTRATOR: ISABEL DAWSON

I WAS ten the summer Mama made her Lady Crestmoor pie and we took it on the train to St. Louis. One hundred and five miles. It wasn't an ordinary thing to do.

All her married life Mama had been making Lady Crestmoor pies for Papa—later for Willie and Neddie and me too—at the rate of one a week. They weren't what you ordinarily find in pie pans. They combined all the best textures and flavors of baking and filling under one turbulent swirl of sugar and egg whites—beaten until it stood like a giant cloud puff. In every home in Greenly Center, Mama was known for her Lady Crestmoor. No Saturday bake sale, church dinner or school supper was complete without one.

So it was only natural that when the big city paper we read every night, the St. Louis *Gazette*, ran a contest on its woman's page for the best pie recipe to be sent in through the mails, Mama should have Willie (who printed neater than any of us) to take down the directions as she had them in her head. He did, and drew a picture of something that was supposed to be a pie (although Papa thought it looked more like a beret) at the top center of the page, and Mama signed her name at the bottom. Nobody—especially Mama—was in the least surprised when she got first place and a check for three dollars.

Papa, who was the handsomest man in Greenly Center, beamed when the recipe came out in the papers. "You are a woman unexcelled, Lemmie," he said fondly to Mama, whose squat round face shone with pride. Papa had been the catch of the town when Mama married him. He was still a very important person, and if she had ever overheard and bothered about peoples' quandaries as to what Papa "could ever have seen in that plain Lemmie Jenson," there was this one little triumph that she could hold to her heart. For she was as awed as anybody by Papa's love for her.

The most wonderful-seeming thing about the recipe's winning was the food editor's little note that came with the check, thanking Mama for her entry and saying that the *Gazette's* managing editor—the managing editor himself!—had passed by her desk and read the recipe and drooled. Only that wasn't the word she used back then, of course.

It was a form letter, the kind sent out to all the contestants. We would know that now; maybe Papa knew it even then. But to Mama, who never got more than one or two letters a year, it was wonderful, special truth. It was the letter that prompted her to make the pie and take it to St. Louis.

The letter, that is, and the fact that she read somewhere else in the paper, a few weeks later, about Mr. Horace Alexander, the managing editor of the St. Louis *Gazette*, "entertaining at his bachelor home" some dignitary who had come to St. Louis to speak. "A bachelor is a hungry fellow," Mama said. "Poor man." And her sympathy extended all the way down her fingers to her crochet needle, which rocked faster and faster around the thread.

When Papa's Cousin Arintha took her stomach trouble across the Mississippi River from Illinois to a St. Louis hospital, it was decided that Mama—although she had been to the city alone only once before in her life—should be the one to go see her. "Your hands and your voice are better with the sick," Papa said, and Mama knew it was so.

Almost from the first she thought about Mr. Alexander and the pie. "I will make him one and take along," she resolved happily, "and so do two deeds with one stone." We smiled because Mama always got her sayings mixed a little, but it never really mattered.

Greenly Center's only train to St. Louis came through at 6:30 a.m. and got there sometime after 10:00. "We

will spend the remainder of the morning watching Mr. Alexander enjoy the pie," Mama said to me—as soon as it was decided that I should go along—"because the paper office is downtown. Then we will take a car out to the hospital and sit with Arintha."

She was up at 4:00 the morning of the trip, and by 5:30 had toothpicks stuck around the outside curl of crust to hold a paper high above the icing, like a tent roof. It was ingenious and wonderful, and the pie beneath was undoubtedly the finest she had ever made. We smacked our lips at Mr. Alexander's coming good fortune, and Papa smacked hard at Mama's cheeks as he helped her and the pie up the train steps.

All the way—for three hours and a half—Mama held the pie poised lovingly in her lap. If any of the travelers' curious stares could have made the meringue fall, it would have slunk through the floor; but Mama beamed at everybody quite happily and said now and then, by way of explanation, "A pie, you know." Whenever the train gave a lurch, her elbows would come up automatically and hold it aloft in the air.

I COULD tell, as soon as the cab let us out in front of the *Gazette* building, that it wasn't the kind of place Mama had expected. Our weekly newspaper office at home was in the front end of Em Slade's Millinery Shop and anybody could walk in and slap Jim Preston, the editor, right on the back, between his galluses, if he wanted to. This *Gazette* building was all plate glass and tile floors and elevators and girls—dozens of them—behind high desks that walled you off.

When one of them finally came forward and Mama told her that she had a Lady Crestmoor for Mr. Alexander, the girl grew kind of pale. Mama lifted a corner of the paper then and offered the girl a peek, which she did most

(Continued on page 59)



Isobel Dawson

*All the way Mama held the pie poised
lovingly in her lap, and beamed
at everybody quite happily.*

The Challenge of the Child

SERMON - OF - THE - MONTH

TEXT: "And Eli perceived that the Lord had called the child." I SAMUEL 3:8
"This child is set for the fall and rising again of many." LUKE 2:34

By G. STANLEY RUSSELL

ILLUSTRATOR: CHARLES ZINGARO

TO MANY modern educators it is almost sacrilege to suggest that there are grave defects and limitations in what is commonly called "Child Psychology." That the subject has its place and function, no one would deny. On the other hand, this so-called new science of education must submit to certain tests and conform to certain requirements which are too often undervalued or overlooked.

To begin with, child psychology must not be permitted to replace the responsibility of parents; and, in the second place, it must not ignore or minimize the supreme importance of the soul. In the third place, its value will be proved only by an immense improvement in the training and behavior of young people. Those of us who were brought up on "line upon line" and "precept upon precept" are not impressed by the "superiority" of more modern methods unless and until they have produced better results than older and more tested methods.

Dr. Arnold of Rugby, who changed the face of English education, insisted that the first business of those dealing with boys was to produce "Christian gentlemen." It is by no means certain that this ideal dominates the educational outlook of these days.

In the texts quoted above, two aged

men are revealed as impressed by the divine ordination and the human significance of children. The one sadly discovers that the voice of God has gone past him to call a boy; the other realizes that somehow the infant whom he holds in his arms is He who shall decide the destiny of man. In dealing with youth, we cannot have better guidance for these uncertain and troubled days than that vision which, to these two old men, revealed the nature and destiny of dedicated youth.

It seems to be popular these days to decry modern youth. Today's adolescent is everlastingly held up as a "problem" but after a long and intimate relationship with those who come under that category, I fail to find our modern boys and girls any different fundamentally from those of my own youth—or from those of any bygone period I have studied.

Certain facts are, of course, indisputable. You cannot "leave young people alone." You have no right to evade the duty of influencing them toward true Christianity. If your religion means what it ought to mean to you, you will not wish to. You may be sure that the world, the flesh and the devil will observe no pact of neutrality. They are making constant onslaughts on the young mind.



We should remember that our generation is now being by-passed and that the future lies with another. We cannot determine their theology—or even, in detail, their moral codes. We can, however, provide a foundation on which they can build for themselves according to the requirements of their circumstances, which are bound to be different from ours.

IN providing such a foundation, no tool is more effective than *example*. Proverbially, an ounce of example is worth a ton of precept. When parents fail, it is usually not in eloquence but in example. There is a sentence in John Galsworthy's "Forsyte Saga" which



"And Simeon blessed them, and said unto Mary His mother, Behold this child is set for the fall and rising again of many in Israel."

haunts me. Galsworthy writes it down quite casually. It occurs in a scene where young Jolyon, aged seventeen, says to his father, "Do you believe in God, Dad? I've never known."

I am well aware that the churlishness of some professing Christians has been responsible for the destruction of the family pew and the inauguration of what the British call "unappropriated sittings." In Uppingham Church, in the Isle of Wight, a woman once stood and glared at intruders in her pew, who hurried to vacate it. She was chagrined to discover that they were members of the Royal Family. Whoever they were made no difference, but it is unfortunate that the bad manners

of some worshipers should have helped abolish an institution which had so much to be said for it. It gave the family a "stake in the church," and provided the home with a little portion of the house of God which was an extension of itself, and made everybody feel that they "belonged there."

THE average young person's religion begins by being second-hand. The boy becomes impressed with, perhaps comes to love deeply, an older individual. He admires him, desires to be with him, confides in him, and then realizes that there is something underneath that person's attraction which largely creates it. He may not under-

stand what the something is, but he can recognize and feel its influence. Time passes, and the second-hand religion will no longer do. He must have one that is his own.

The boy will, if properly handled, come out a religious man in his own right and because of his own conviction. You will not argue him into it, you will not force him into it, and you will not bribe him into it. You will, however, *love* him into it—if your love is of the sort that understands and nurtures the best and noblest things—and always remember that, if you want youth to come and live in your world, you must be willing to be at home in his. (*Continued on the next page*)

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A good deal of what is called religious education puzzles me. A wholesome exception is the Christian Endeavor Society. On February 2, 1881, the first C. E. Society was organized, and this date is known as "Christian Endeavor Day" throughout the world. The Christian Endeavor movement, with its more than 300 million members in all Protestant churches, declares its motto to be "For Christ and the Church," and always this has been its true Christian Endeavor practice. While Christian Endeavor has also a sound psychological basis, it is pre-eminently what its name suggests—Christian—and for, of, with and within the church. Its religious education program is truly religious and truly education.

It would be difficult to find any appropriate slogan or motto for some of our organizations which profess to educate youth religiously. They seem to think that, while it is the church's duty to provide premises and resources of various kinds, it has no right to demand or expect even their attendance. In the course of their study I have known such organizations to spend much time examining the worship of the Roman Catholics, Jews and others, while the inside of their own church is unfamiliar ground to them—or is at best not a habitual resort.

THE business of religion is to awaken youth's hidden life for God. The one sure basis of our civilization is the Christian religion, which is not the negative but positive. It is not the destruction of flowers and fruits, but the weeding of the garden, which makes flowers and fruits more secure and more luxuriant. Youth needs to be shown that Christianity is alive, progressive, not only up to date but ahead of our times. Someone has said that a tour of the Mediterranean is an expedition through ruins. We have no business so to idolize the past as to invite our youth to a tour through ruins.

Youth needs to be shown too that true religion is satisfaction, adventure, challenge. It is not on the pleasures of life — superficial, fleeting, and often deteriorating — that emphasis should be laid, but on life's lasting satisfactions.

When we who are older live the Christian life alongside youth, the magic and magnetism of Christ will take care of the rest. The result will be lives reborn and noble characters achieved; these will carry the torch that must one day fall from our hands, and as they march and serve will bring others into the great succession of the redeemed and triumphant.

Youth, remember, is not a laboratory experiment but a child of God. When so regarded he becomes a new-world builder.

THE END

FOLKS
YOU SHOULD
KNOW

ERNIE NORRIS RINGS THE BELLS



Ernie Norris (right) donates a bell to Kiddy Land Park, Birmingham, Ala. Another of his bells is in the belfry of Moravian Church, Bethania, N. C. (inset).

THIS next Sunday morning, church bells in more than a hundred communities will ring because of Ernest E. Norris.

It all started when fire destroyed a little Moravian house of worship in 1942. Members of the Bethania, N. C., parish struggled manfully with rising costs and material shortages and by early Spring, 1946, had completed a modest new building. It had everything—but a bell. Bells were scarce.

Then one of the members nostalgically recalled the clear tones of the locomotive bells of his boyhood. Perhaps he could buy a used bell from a railroad. That very night he wrote President Norris of Southern Railway.

Ernie Norris sell a bell to the Moravians? No, indeed—but he'd give them one! The bell selected for Bethania came from old retired No. 927, a 10-wheeler built in 1907, which had traveled more than a million miles. Norris had the 116-pound bell—it's tone still sweet and full-polished and engraved, then sent it to Bethania. Since the Southern was regularly placing diesels in service and retiring steam locomotives, serviceable bells were regularly available.

Contributing bells to churches without means to buy their own has become a hobby and Ernie Norris muses, "It's nice to think of those old-timers still ringing—and for the glory of God."

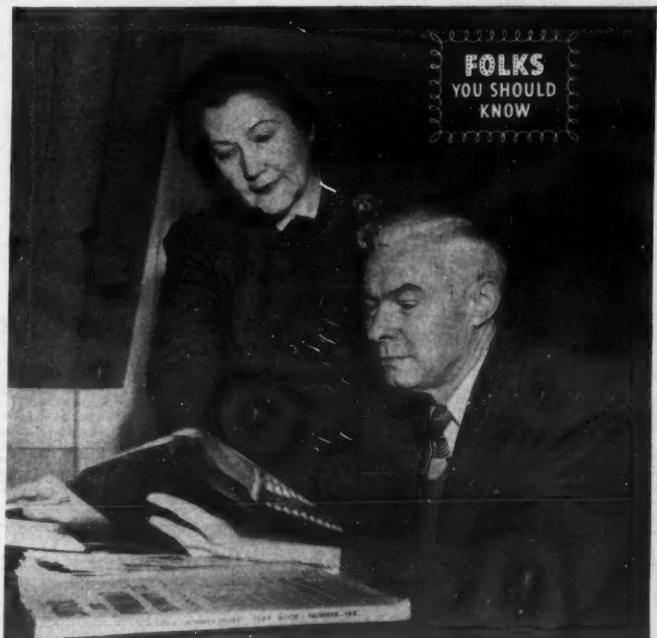
—WEBB B. GARRISON

HE'S MAKING THE BEST OF IT

IT WAS easy enough for the doctor. He had only needed to say, "You're through!" and then walk out of the door into the crisp air to think about something else. After all, doctors are not judges, only reporters. Don Orput, tall, thin, always-active Portland, Oregon businessman, lying back there in the big walnut bed was fortunate to be alive. His heart attack had been a near miss.

The sick man stared at the ceiling, a confusion of thoughts bombarding his tired brain. He wasn't worried about dying, but about living. All his life he had been bouncing around, throwing his hearty energy into whatever task claimed his attention at the time. After he finished college in 1914 he taught school for a while, but following the war he decided to try a job with more glamor, and headed for California to try to become a motion-picture director. He made a half step up the ladder, as far as assistant cameraman, and lasted only six weeks at that. "Hollywood was having growing pains," he said later. "It was a boom town with no conscience or morals. I couldn't take it."

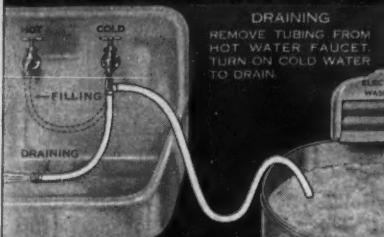
So he turned Chautauqua circuit rider, lecturing a couple of times a week on the Hollywood he intended to make pay one way or another. With the come-on, "Behind the Kleig Lights," the burden of his message was that young girls should definitely stay out of the West Coast's cinema city, as no doubt most of them intended doing (*Continued on page 26*)



Mr. and Mrs. Orput select quotations for his "Bible Bee."

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INTERNAL BATHS

Felt Old and Discouraged at 47
—Feels Like a Young Man at 87

Imagine how thrilling it must be for a man feeling half-sick, half-alive for years to suddenly find himself restored to a new outlook on life, an exhilarating sense of well being. How wonderful he must feel to realize that at last he found a successful method of combatting the headaches, sluggishness, and that all-in-feeling due to chronic constipation suffered through many years. Such a man was Leopold Aul and as explained in his own words: "One day when I was feeling especially distressed and as nervous as a cat, I met an old friend of mine. He noticed how fagged out I looked and how rapidly I seemed to be aging. 'Why don't you take Internal Baths?' he asked. 'They did wonders for me.'"

WHAT IS AN INTERNAL BATH?

Thereupon Mr. Aul began investigating Internal Baths. He found that a bonafide Internal Bath to be the administration into the lower intestine of pure warm water—Nature's greatest cleansing agent—to which is added J. B. L. Powder. Through the use of J. B. L. Cascade five quarts of the cleansing solution is sent gently swirling throughout the entire length of the colon. In fifteen minutes your impacted colon is thoroughly cleansed of its whole foul mass; the delayed waste is loosened and washed away. Often the relief is immense—often a new sense of vigor and well-being sweeps over you. Naturally Mr. Aul did buy a J. B. L. Cascade. It proved a turning point in his life. Gone, according to his testimony, was the worry and distress that had hitherto overshadowed his whole life, sapped his ambition.

TYRRELL'S HYGIENIC INSTITUTE, Inc., Dept. CH-2-0
152 West 65th Street, New York 23, N.Y.

Send me, without cost or obligation, your comprehensive treatise on constipation, entitled "Why We Should Bathe Internally."

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City.....Zone.....State.....



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END YEARS OF DISTRESS

Read
Mr. Aul's
Astounding
Letter



"I am now 87 years young, have owned a Cascade for over forty years. When I first started using the J. B. L. Cascade I was a victim of constipation and at my wits' end as to what to do about it. Tried most everything that was recommended and prescribed for me for years without results. I now feel that Internal Bathing was responsible for bringing back my health and for keeping it ever since. I use Cascade occasionally now, but I would not part with it for \$1,000. Have sincerely recommended it to everyone suffering from the ill effects of constipation."
(Signed) Leopold Aul

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anyway. When the lecture fell flat on its wilted exclamation marks, Orput turned more successfully to booking other speakers around the circuit. From that, he went on to civic fundraising, to institutional financing, to the publishing of a weekly newspaper.

What does a vigorous man do when a suddenly phlegmatic heart condemns him to be practically an invalid? If he is fortunate, he can call upon a dormant talent for help. Don Orput was. He remembered a hobby of his, and decided right there that the Bible was going to be his salvation in more ways than one.

For years he had been collecting Bible references, adroitly applying them to current events and amazing his friends with the deft results. He wondered if he couldn't work up this kind of thing into a newspaper cartoon feature, to go on the Saturday church page. It would be something to keep him occupied, now that he couldn't do anything better. As this thought soaked in, his fatalism took a jolt. What else could be better than getting people to think about the Bible? If the novelty of his method would tease them into reading it, his would be one of the biggest jobs to be had. Why, maybe he only now, after these many years, had hooked up to the outlet by which he could make his best contribution to the world—and all because of a heart attack!

Like most newspaper features, this one got off to a slow start. Only a few papers were willing to tangle with "religion." But finally, "The Dean's Bible Bee," as it came to be known, caught on. Today the feature, illustrated by a New York artist, appears in papers scattered well over the country.

Don Orput, the "Dean" himself, keeps the Scriptures in the public eye by tying up verses with timely news. "Where could Connie Mack have scouted for southpaw hurlers among the early Israelites?" was good one baseball season. The answer, if you haven't already guessed it: "Among the children of Benjamin there were 700 left-handed men who could ' sling stones at an hair breadth, and not miss' (Judges 20:16)." It would be hard to find a headline that the Dean couldn't use as a springboard for some Biblical story or other.

As one preacher put it, "We too often think of the Bible in terms of 2000 years ago. The human interest approach of The Bee enters right into our everyday life." And that is as it should be. If Don Orput's hobby, now become his full-time leisurely job, does that, more power to him! Bible readers are mighty glad he didn't bitterly resign from the human race when physical disaster struck him. Brother Orput is sort of pleased about it himself.

—KENNETH L. WILSON



Let's Have a Hobby Show

YOU'RE looking for a bright new idea to perk up interest in your group activities. Something of universal appeal—something that lends itself to attractive display and offers sales possibilities. Nearly everybody has a hobby of some kind. Why not exploit them? A hobby show could take any form from the elaborate proportions of a bazaar or fair to a simple afternoon tea. And see if it doesn't rouse the menfolk's enthusiasm! They love hobbies. Here are some of the possibilities:

1. Collector's exhibit—admission charged.
2. Arts and crafts show—admission charged.
3. Combination of both—small admission plus articles for sale and extra charge to hear special speakers.

4. Program for a guest tea: display and discuss just one hobby—quilt making, flower arranging, doll collecting, or similar.

5. Program for a special occasion: display Lincolniana for Lincoln's Birthday, rare books for book week, fashions of long ago for Easter, crafts of various nations for United Nations day.

6. Children's affair—pet show, sports exhibit, or children's collections.

Arrangements need not differ essentially from those for a bazaar. But give yourself plenty of time—a good six months, I suggest—to do a thorough job of it and allow for its being an unfamiliar undertaking. First thing, of course, is to

ILLUSTRATOR: K. RILEY

decide upon a suitable date with as few conflicts as possible. Ordinarily you would next line up your workers. But in this case it would be wise to put the cart before the horse and first arrange for your contributions. Let your workers be chosen as a result; the collectors themselves will undoubtedly enjoy being attendants at the show, to explain and watch over their treasures.

You will have to decide whether you want to limit contributions to your membership, or whether you will accept hobbies from those outside the church. To uncover all your possibilities, it would be worthwhile to send out a mimeographed form to your membership asking what their hobbies are. Suggest some of the possible hobbies, lest they think that what they enjoy may not be considered a hobby. Ask

them not to be modest. Let them know you are interested in every hobby, whether it be collecting antique time-pieces, valentines or card cases or simply the art of making aprons or being a good cook. You might also request each member to list any persons they know outside the church who have interesting hobbies.

Sort out the replies you get to your survey, and decide exactly what you have to work with. There may be so many interesting collections in your church that you will decide on a Collector's Exhibit. Then you will have to arrange only for attractive display of the collections, and insurance to cover their value. Charge a general admission for the public to come.

The attractiveness of these collections will depend largely on how art-

fully you can display them. Museums have found that the rarest items have little appeal unless highlighted in some way. So take a tip from them. Avoid lining things up in stereotyped order. Put as much life as possible into everything. If costumes or clothing are to be shown, let them be modeled.

Many churches have a number of small rooms rather than one large hall to use for such affairs. This would be ideal for a hobby show, but if necessary a large hall may be divided by screens. Turn one room into an art gallery. Hang the walls with collections of etchings, Currier and Ives or Godey prints, or other art—including photographs. Arrange chairs casually so that guests may feel free to move them if they like and sit and study the pictures at leisure. If someone makes a hobby of collecting fine recordings, he might play some rare selections as background music in the same room.

ANOTHER room could be decorated with antique furnishings, each article tagged with the name of the owner and the period from which it comes. A table or two might be set with a rare cloth and old china and glass from various collections. One room could be devoted to nature collections, such as butterflies, rocks, shells, fossils and pressed flowers. Another should be for stamps and coins, another devoted to amusing collections of book matches, sugar wrappers, canes, butter molds, toy banks. If you have to make a choice of collections, by all means choose the more colorful in preference to the scholarly. It might be fun, too, to have a corner for the small-fry to display their collections. Much advance publicity as to the various kinds of collections is the secret of making this type of show a success. For speakers at your function solicit the collectors themselves, or authorities from any collector's organization in your vicinity.

Arts and crafts offer big possibilities for money-making. These hobbyists will not only provide interesting displays of their work, and give talks on how it is done, but will probably donate some of their works to be sold for the benefit of the church. Such hobbies include ceramics, carving, quilting, weaving, hooked rug making, needle-point, knitting, crocheting, sewing, tooling leather, decorating with stencils, building miniature models of old-time automobiles and trains, etching or beating silver and other metals, creating favors, jewelry and ornaments out of shells, pine cones or buttons. Naturally, amateur photographers and gardeners will be given special play. And those who have taken up painting as a hobby may display their finished work and/or put on an exhibition, sketching or painting.



Send TWENTY CENTS (in coin) for each pattern to: CHRISTIAN HERALD, #223, Pattern Dept., 243 W. 17 St., New York 11. FIFTEEN CENTS more for the Needlework Catalog with a free pattern printed in the Catalog.

Those who make cooking their hobby will be in great demand. Why not have a county fair type of food exhibition with the added attraction of offering them for sale? Have you ever gone to a fair and gazed at the wonderful baked goods, realizing they are going to sit on the counters until they spoil? Offer displays which can be appreciated gustatorially as well as visually. For an added attraction you could post a typewritten card with the recipe for each dish so that all may copy. Or

have a pile of typed copies to be sold for a few cents each.

Authoritative books on hobbies of every kind are available at your library. We list here two new books which may not yet have reached your library: "How to Paint Trays," by Roberta Ray Blanchard, Charles T. Branford Co., Boston, Mass., \$3. "The Complete Book of Doll Making and Collecting" by Catherine Christopher, Greystone Press, 100 6th Ave., N. Y. C. 13, \$2.98. (*Woman's Place continues next page.*)

SALAD DRESSING HIGHLIGHTS

GOOD salad dressings highlight any meal. You will be smart to master the art of making fine dressings if you want to add appeal to your church luncheons and suppers. Delicious salad dressings and an artistic touch with garnishings of bread crumbs, parsley, chives, paprika, mint, maraschino cherries, and chopped nuts can make a banquet out of a very inexpensive menu for your church affairs.

Many churches have a salad-dressing specialist who does nothing but make salads at every function in the church kitchen. She is one who possesses a rare gift with herbs and spices and knows just how perfect dressing should taste. Why not try to find such an expert for your church kitchen?

It would be ideal if you could furnish your salad maker with a blending or liquidizing machine. These machines are not expensive and could be purchased with funds from a small money-raising campaign such as those we suggest under the heading "Projects that Pay." A blender is excellent for making dressings in a jiffy, and eliminates tiresome beating and splatter. This machine is also excellent for chopping nuts and making bread crumbs quickly, and will effortlessly blend any combination of herbs for soups or salads.

You will eliminate time and effort in making your salads if you do not attempt to make up individual salads, but arrange them on platters or bowls with enough to serve all who sit at one table. Let each person serve himself from the platter as it is passed. Platter arrangements, being larger, also give scope to more interesting effects, such as the salad illustrated. The molds have grapefruit sections and celery with sliced ripe olives in unflavored gelatine. They are served with curly endive and chicory for an unusual touch, and the dressing is enhanced with grapefruit juice.

The recipes this month are for two delicious dressings for your group's menus—one large, the other average.



This festive salad is described above.

Large Quantity Recipes

TOMATO-FRENCH DRESSING

- | | |
|---------------------|--------------------------------|
| 1/4 cup dry mustard | 2 tablespoons paprika |
| 1/4 cup salt | 6 cups vinegar |
| 2 1/4 cups sugar | 1/4 cup minced onion |
| 1 teaspoon pepper | 3 quarts salad oil |
| | 1 3-lb., 3 oz. can tomato soup |

Combine the dry ingredients; mix well with vinegar. Add onion, salad oil and soup; mix thoroughly. Store in the refrigerator. Makes 7 quarts of dressing.

COTTAGE CHEESE SALAD DRESSING

(made in blender)

- | | |
|--------------------------|-------------------------------|
| 1/4 cup salad oil | 1 tablespoon diced onion |
| 1/4 cup chili sauce | 1 cup cottage cheese, (8 oz.) |
| 1 8-oz. can tomato sauce | |

Cover container and turn on blender. Run until ingredients are thoroughly blended, about 30 seconds. Chill thoroughly. Serve over lettuce or mixed greens. Yields 2 cups salad dressing.

IT'S EASY to dress in latest styles proportioned to slim your figure—and to save money too! Mail coupon below for FREE 100-page Style Book showing everything new in dresses, coats, suits, shoes, hose, underwear—all in your exact size—all priced LOW to save you money!

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PROJECTS THAT PAY

A DD-A-PENNY parties seem to be a popular way of raising money among our readers. We list them here so that perhaps you may find a new idea among them. Mrs. George Kyser of Tonawanda, N. Y., writes that her group in the church has an annual Rainy Day party, at which each member pays two cents saved for every rainy day.

From Laurel, Delaware, Mrs. Frank E. Woerner writes of an orange-seed party. The committee bought a large bag of oranges—the seediest they could find—for the guests at the party. For every seed each lady found in her orange she paid two cents, and the one who found the most had to pay double.

Tape measures are given to each lady at a group affair in Cleveland, Tenn., Mrs. Ernest Robinson writes. Each lady measures her waistline and pays one cent an inch. The one who pays the most is given a clever little prize, and hot cocoa, coffee and cookies are served to all.

A little stocking cut out of scrap fabric was sent to the members of her Ladies' Aid, writes Mrs. William Weinlander, Palmyra, Mich. This verse accompanied the stocking:

Though Christmas is far off, we know
It wouldn't be so shocking
To put a penny in the toe
Of your church's Christmas stocking.

Since February's the second month
You'll put in two, you see,
While March, the third month of the year
Will call for pennies three.

With April over you will have
Four more pennies that you had.
Next comes the pleasant month of May
When five more you will add.

Six in June, seven in July
See how your gift is growing?
In August there'll be eight more cents
Into the stocking going.

September nine, October ten,
Eleven in November.
December calls for pennies twelve
You surely will remember.

Your Christmas pennies now are ready
Count seventy-eight in all,
Or should you put a few more in
We wouldn't mind at all.

Now bring your Christmas stocking;
(Be sure you don't forget)
To the regular Christmas party
And make it the best one yet.

Any of these tricks can be used as admission to your penny parties. You may just want to serve refreshments, or you may have some more activities to collect pennies. A white-elephant grab bag is a good idea. Charge ten

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Do you have a recipe of your own . . . one of which you are just a bit proud . . . one that has brought enthusiastic comment from friends and loved ones?

If so, why not share it with us?

We are unable to pay for recipes, but those used in the forthcoming book will be credited to you by name.

In submitting entries, please be quite specific as to ingredients, measurements and method of preparation—and don't forget to give your full name, and those of your town and local church.

You may send more than one recipe—providing all are original with you, or have been handed down in your family—or submit recipes by others, providing you have their express permission to do so.

Send all entries to: Editor, Christian Herald Cook Book, 27 E. 39th St., New York 16, N. Y.

pennies and let guests draw a surprise package. Articles may be inexpensive white elephants brought by members and wrapped deceptively. Have a booth of homemade penny candies, and cookies for two or three pennies each.

A "Prized Possession Peep Show" is amusing. Let each member bring her most prized small possession—a very unusual and lovely vase that belonged to great-great-grandmother, an exquisitely designed silver spoon, a dear little baby bonnet several generations old, a piece of rare jewelry, etc. Place each article in an effective setting in a box with a hole in front just large enough for an eye to peep through. Set boxes (lids off) on a high shelf just about eye level, and charge a penny to look into each box.

Woman's Place Dept. (2-50)
Christian Herald
27 E. 39th St., New York 16

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BY MRS. AMERICA

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THE NAME'S JOHN . . .

(Continued from page 6)

ville, Ohio, High School. But, as the youthful Abe had done, he had devoured many preparatory books by the cabin fire. Among them was the Bible. In 1950, John Lincoln is one of the best Bible students in America, and has published his own book giving his interpretations of Christ's teachings.

Fireside schooling had been mainly in Latin and English, but in Painesville High he found a strange new subject called physics, also a laboratory consisting of one electric magneto. "Some fool named Edison made a light from electricity a few years ago," a teacher told him, "but it won't amount to anything." John Lincoln was fascinated.

THE fascination held strongly enough to make him work his way through three years of Ohio University where he studied mechanical engineering, there being no electrical engineering course available anywhere then. He couldn't afford the fourth year. Not until 25 years later did Ohio U. award him his degree; then it was honorary, with great pride on both sides.

His first full-time job was with Brush Electric Company in Cleveland, where he worked 59 hours a week for 10 cents an hour—and lived within that income. He conceived and built the first arc light that didn't have to be trimmed every day, a revolutionary thing; he still has the original drawings.

When he had saved \$250 he rented a small room in what is now the Perkins Power Block at Cleveland, bought a lathe and set in to make direct-current motors. He had no helpers, but he was unwittingly launching one of the greatest industrial plants of modern times. In 1907 he bought five lots on Kelly Avenue in Cleveland and built three stories and a basement. With 50 employees, the firm was owned solely by John Henry Cromwell Lincoln, his full name. From that, the present huge plant has grown.

James Finney Lincoln, the tenth of those 10 Lincoln children and 17 years younger than John, was a cocky 21 when big-brother John gave him a job in the plant during vacation. Their ideals, nurtured by the same parents, were identical, but their natures were different. John had been a lone youngster, thinking alone, working alone. But Jim came fresh out of college as a football hero, gregarious and blustery and highly capable in his own way. They teamed admirably, because Jim could assume the executive management of the plant while John edged back toward his greater love, experimenting and inventing.

As early as 1918 the two boys were trying out a bonus for employees. All along they have studied men just as

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NOW!

they studied electricity. They sought to break down a traditional antagonism.

"Capital *versus* labor is stupid," John Lincoln insisted, and Jim agreed. "It ought to be capital *with* labor. They both want the same things. They are both just people at work. Nobody has ever really measured the capacity of a man to produce, if he is led to work willingly. How can we lead him? How can we make his earnings an incentive pay, rather than a mere wage?"

By 1934 they had the answer. They instituted a new bonus plan which stands today without precedent or equal. A great many people now feel that it could end all labor troubles for all time, if applied everywhere. During the vital war years, from 1941 to 1945, Lincoln Electric distributed \$7,500,000 in bonuses or extra pay (beyond normal wage) to its employees, in return for phenomenal production. Then a wholly incredible dark cloud came to test the Lincolns; a U. S. Treasury Department official ruled that they could not pay so much to their employees, and sued to collect an amount equal to the bonus money, as taxes. But the Tax Court eventually agreed, with the Lincoln brothers, that even though a man works with his hands he can be paid his worth for thinking too.

THROUGHOUT his career John has been an enthusiast for technical education for youth. His firm has published a dozen important texts on the uses of electric power and made them available below cost to more than 750,000 apprentices and school students since 1935. The firm also has launched special study foundations, and established a big school of its own at Cleveland. About 40,000 worthy young technicians, from every state, have had training in the school, at much less than cost. Many of them have been Mr. Lincoln's personal proteges. Not one, so long as he showed any serious intent or aptitude, has had to stay away for lack of funds.

The Lincoln boys personally have added about 100 patented processes to the sciences of welding and use of electric power. Their great plant in Cleveland and its branches in Canada, England, Australia, Argentina and Mexico are in a state of constant change. They work with a strange motto, which the two bosses hang prominently for all to see. It says: "Each manufacturing process we use today is wrong. We continue to use it only because we haven't discovered a better one. Tomorrow we will."

With the younger Jim as active head of the firm, brother John was lured by friends into "retiring" a few years ago. The balmy climate of southern Arizona, they said, would be an

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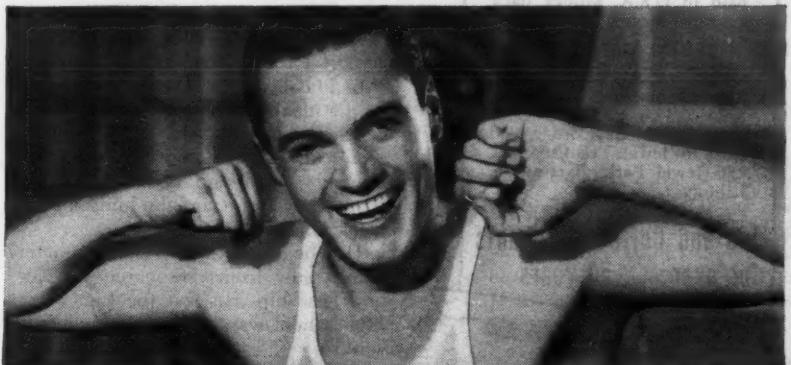


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**The CASTOLITE Co., Dept. B-70,
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ideal place to rest and wait for old age. He chose Phoenix, and dutifully sat down in a rocking chair with nothing to do for the first time in his life. After six days he disappeared one morning. When he returned he had bought 300 barren desert acres facing Camelback Mountain.

"Whatever are you going to do with such land?" his wife demanded.

"I don't know," said he. "Invent something, I guess."

Those desert acres had been scorned for centuries by other developers. No water for irrigation was available; only cacti and mesquite would grow there, despite the gorgeous scenery. But John went to dinner with a new friend named Jack Stewart, and met an architect named Edward Bowes. John felt them out, explored their ideals, their thinking. By 1937 John's new "invention" was complete. It was a million-dollar place called Camelback Inn, designed by Bowes, managed by Stewart, possibly the finest resort hotel in the world today.

JOHN visits Cleveland every few months. On one trip east he lost his shoes on a Pullman and so walked sock-footed into Cleveland's swankiest hotel, the Wade Park Manor. A smart employee tried tactfully to suggest that no guest could sit down in the dining room without shoes on, then finally reported him to the manager, who came storming downstairs. But at the dining room door the manager suddenly calmed. "Let him alone," he ordered. "He owns this hotel."

In Phoenix, John Lincoln is held to be the ideal family man. There I have watched his two sons and daughter grow up through our Presbyterian Sunday school and church, and for years I have sat near John himself each week in a Bible class.

He believes that good character comes only from reasonable sacrifice and hardship. His son Joe Lincoln in high school wanted a typewriter, and said so.

"I can't do anything about it," replied the father, a multi-millionaire.

Two months later Joe had saved enough from his allowance to buy a \$15 used machine, which he proudly brought home.

"That's mighty fine, son," said John. "Go after what you want in life, but use your own resources."

But in our community he is not a celebrity. He is simply a man of direct thought and direct action. He speaks quietly, chuckles at stale jokes which he tells at Kiwanis, wears ill-fitting clothes, and attracts no attention—except from an occasional passerby who takes one look at him and exclaims, "Why there's a man who is exactly like Abraham Lincoln!"

For a fact, he is.

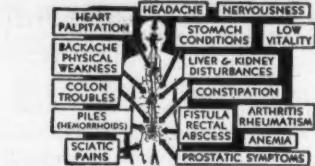
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IF YOU want to help your church financially you may do as many thousands of churches all over the country are doing—join the CHRISTIAN HERALD CHURCH HELP PLAN.

One of these churches—Grace Church, Nyack-on-Hudson, N. Y.—in its own publication says: "If you want to help your church in a material way without spending a cent, you may do so by saving coupons that are found with certain products that you buy every day in your favorite grocery store. This is the way it works: When you buy an item in the store, [listed below—Ed. note] you may save the coupon or box top as designated. Each month you bring these coupons and box tops to the church and leave them in the container provided on the porch of the church for this purpose. This is all you have to do! Believe it or not, the church can turn these coupons into cash through a plan which has been developed by the CHRISTIAN HERALD" [in cooperation with the manufacturers of the products listed below—Ed. note].

To quote further: "A group of the Friendly Society, under the leadership of Mrs. Joseph Coughlin, have agreed to supervise the shipping of the coupons to the CHRISTIAN HERALD who, in turn, will make out a check each month to the church.

"It is our plan to use this money to provide new kneeling benches

and to eventually purchase other improvements for our church.

"Even if you only use a few of these products a month it will help us if you will save them, because they are quite valuable . . . and you may be sure that if all of us cooperate the income to the church will be substantial.

"The funds are made available by the manufacturers of these products and the CHRISTIAN HERALD magazine offers this service free of charge . . .

"Let's remember that the immense Sahara Desert is made up of little grains of sand! Who knows what improvements we may be able to make if all of us cooperate in this painless way."

This is what one church has to say about the CHURCH HELP PLAN, and their idea of installing a coupon-saving box is excellent. If you do not have such a box why not provide one. It should greatly increase your church's earnings under the plan.

If your church is not already in the plan you can find out about how easy it is by simply mailing the coupon provided below. In the meantime, ask your fellow church women and their friends to include these products when making up their grocery lists. You'll be that much ahead by the time you receive complete information and materials for participation.

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| Betty Crocker Vegetable Noodle Soup | Tender Leaf Instant Tea |
| Bisquick | Tender Leaf Green Tea Balls |
| Blue Bonnet Margarine | Tender Leaf Packaged Tea |
| Chase & Sanborn Instant Coffee | Tender Leaf Tea Balls |
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| Kix | Walter Baker's Semi-Sweet Chocolate Chips |
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Bill Barlow STARTS HIS BRIDGE

By EDWIN J. THOMAS

DRUNKS. Muggers. Cheap, unsavory restaurants. Honky tonks. Squalid men's hotels. The roaring, clattering, ear-shattering "El" overhead. Tattered, unshaven men whose woe-begone faces are old before their time. Dope fiends and caved-in characters with tubercular bodies. Milling throngs of derelicts blown by winds of ill-fortune from the four corners of the earth. A rubbish heap of humanity.

This is the Bowery—once, ironically, a fashionable district of New York.

When a man hits the Bowery, he's as far from home as he'll ever get this side of hell. Between the reeling, groveling, filthy street of despairing men, and "home," is fixed a vast spiritual gulf. Every man-Jack of them must build his own bridge across, with whatever encouragement he can get from the tragically few people who are honestly hoping that he'll make it. His cheering section is pretty well concentrated in a rugged brick building halfway down the block from tough Stanton Street.

Let's call our man Bill Barlow. One name is as good as another on this street of aliases. Bill knew every nook and cranny of the Bowery. He knew about that place halfway down the block; he had seen the brilliant sign spelling out "Bowery Mission." But the words didn't say anything to him. They were just another bit of neon glitter that the frowsy street dressed up in at night. The Mission property was a no man's land along the sidewalk; you quickened your steps when you came abreast of the polished brass drinking fountain out front, and you didn't slow down again until you were past the leaded window on the far side. That was the way Bill Barlow knew the place.

Why shouldn't he know? For more than two years he had been as much a part of the booze-soaked lower East Side as the sagging buildings and dirty storefronts and stinking alleys themselves. He still would be, except that one night he lurched to a dead stop there in no man's land—and wandered through the doorway of the Bowery Mission.

What urge propelled him, Bill didn't know—then. He could have put it down to hunger, maybe curiosity, loneliness, the want of something else to do, the fact that he was stone broke and you had to pay your way through every other Bowery door. Filthy, bearded, breath reeking, Bill swayed into the "shabby man's church." All unknown to himself, he had started to build a bridge.

You should know a little more about this fellow, see where he's been. Like everyone else, Bill was a bundle of habits—except that his were a little more grim, cut a little closer to the raw edge of life.

When anyone yelled, "Beat it, ya lousy tramp!"—whether the remark was addressed to Bill or not, he automatically shuffled on. But he had his share

of good things of life, or at least he thought so. The garbage cans of the swank hotels and apartment houses along Park and Fifth Avenues offered him a fine selection of viands. He shunned the receptacles along Second and Third Avenues as too mediocre for his refined tastes.

How low can a man get? you wonder. However far down "bottom" is, Bill had hit it—totally, completely and, some would have said, irremediably.

But there's something else you ought to know about Bill—something that the workers at the Mission didn't find out until later, much later.

Bill's early years had been fully blessed with all the idyllic, wonderful, carefree days that belong only to children. There's something sobering and frightening in the picture of a little boy in his white suit, walking proudly along the street of a Midwestern town, his hand holding tightly to his mother—a little bright-eyed youngster who would some day be scrabbling with that same hand through New York's garbage cans.

When Bill grew a little bigger, he helped to take care of his younger brothers and sisters. In his late teens, the sky fell. His father, suddenly and inexplicably, abandoned his wife and children. The shock made Bill's mother semi-invalid unable to care for her brood. Then the juvenile authorities stepped into the picture. The family was separated, the younger children placed in an institution.

Disillusioned, angry at the world, fiercely hating his father, Bill ran away. He drifted from city to city, working at odd jobs. In one city he worked as dishwasher. In another he dug ditches. At Cleveland he played nursemaid to a stableful of horses in a riding academy.

His first drink made him violently ill. His transient pals jeered at him and called him a sissy. Determined to show them that he could stand up with the worst of them, Bill began to drink more and more, to drift with greater frequency from city to city.

Obviously, the more he drank the less reliable he became. The less reliable he was, the scarcer jobs were. Finally he hit the Big City. Finding a job in metropolitan New York is at best a tough proposition. For a drunkard it is next to impossible. Bill didn't try very hard. He was content to drift.

As with so many thousands before him, Bill's path finally led to the Bowery. By this time he was a seasoned panhandler. When cash was not forthcoming, he would resort to soliciting cast-off clothing and shoes. With these he made the rounds of pawn shops, disposing of his loot for whatever small sums he could get. Seldom did he fail to have enough cash for a bottle of "smoke" (dena-

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once liked those lines. Words that had meant nothing to him as his mother held him on her knee and read from the Book now burned into his mind while soul-stirring memories flowed warmly through him. Bill felt suddenly poised, unafeard. What was the word the preacher had used earlier in the week? *Peace*. Bill was almost sure now that he knew what it meant.

That evening when the invitation was extended, Bill was among the first at the altar to accept Christ. After it was all over he really did feel like a "new creature." The bridge he was building leaped far across the gulf that night.

When morning came he still had that same elated feeling. At noon he attended the mid-day service and was present again at night. And this time there were no drinks between meetings. He just didn't want them. Something had happened to Bill.

The second day after his trip to the altar one of the Mission workers asked him if he would like to talk with Mr. Bolton. Automatically, Bill's guard went up—but he walked to the superintendent's modest office. Mr. Bolton shook his hand and said quietly, "So you've accepted Jesus Christ as your Saviour!"

"I guess so," was Bill's fumbling answer.

"Look at it this way, Bill: you've tried the rest, now you're trying the best."

There was nothing patronizing about Mr. Bolton. He was talking to Bill as man to man. Bill hesitated only momentarily. Then he replied laconically, "O.K., that's the way I'll look at it."

After a brief talk—and to the convert's surprise, no probing—Mr. Bolton rose, put his arm around Bill's shoulder, and said genially, "Say, fellow, you need some better clothes. Let's go over here and see Charlie."

At the wardrobe room, filled with used but serviceable clothing, Bill was completely refurbished from skin out. No embarrassing questions. No orders about what to do and what not to do. Just an invitation to stay at the Mission for the time being.

A few days later, after Bill had begun to get over his shakiness brought on by years of continuous drinking, he was asked whether he would like to do a few chores around the place. Sure, why not? Sitting around, loafing, had for the first time begun to annoy him. They put him to work sweeping, dusting, doing little things like that.

One day while he was swabbing the superintendent's office he had a chance to ask Mr. Bolton about something that had been bothering him. "How is it that you people are able to do all this? Feeding hundreds of men every day, giving them a place to stay—that kind of thing takes dough!"

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Pastor Bolton explained that throughout the length and breadth of the land there were thousands of Christians who were ready to give men like Bill another chance. Individually, they could accomplish little, so they worked together, sending in contributions large and small to the Mission. "These good people—I think of them as silent angels miles away—make it possible for us to carry on this work in the Bowery," Pastor Bolton concluded.

Bill nodded wonderingly, and went about his work. Day by day he continued to show his sincerity both in attending services and in performing the tasks laid out for him.

One morning he was again called into Mr. Bolton's office. Fearfully he entered. "Did I do something wrong? I haven't touched a drop since—"

"No, Bill," was the smiling answer. "I called you in to tell you that we have found a job for you. You can start work tomorrow."

Bill mumbled his thanks.

"You've proved that you have what it takes. But you'll have to leave the Mission."

A cloud passed over Bill's face.

Pastor Bolton chuckled. "No, we're not throwing you out! On the contrary, you're going to something better. You see, some years ago the Mission established what we call the Uptown House. It's a large brownstone building with nothing to indicate that it is in any way connected with the Bowery. You'll like it."

Bill nodded. He knew the problem of trying to get a job and giving a Bowery address.

"As soon as we see that a man is really on the upgrade, we transfer him uptown," Pastor Bolton explained.

And so Bill went to the Uptown House.

That's where he is now. He shares a room with another convert—a man who has gone through the same mill; they have a lot in common. Together they're making a comeback.

Bill has at last found happiness. He didn't cut himself loose from the Mission. He attends services almost every night, and his quiet but confident testimony is helping to win other converts. "You can see that it works," Bill tells them. "I wouldn't be up here if it didn't."

As to the future, Bill recently told Mr. Bolton that he hopes to enter night school next term. Already he is sending small sums of money to his mother, who is rapidly recovering in a sanitarium, and to his young brothers and sisters. They all have something to look forward to, now, and hope is the most powerful tonic in the world. Bill says that eventually, God willing, he'll bring the family together again.

When that happens, Bill will have finished his bridge. Then he'll be home.

HUCKSTER OF HATRED

(Continued from page 18)

pell" . . . "My Fight for the Right" (Smith's own *Mein Kampf*) . . . "Judge George W. Armstrong, Patriot Extraordinary" . . . "Christian Blood for Jewish Schemes" . . . "The Protocols of the Learned Elders of Zion," etc., etc.

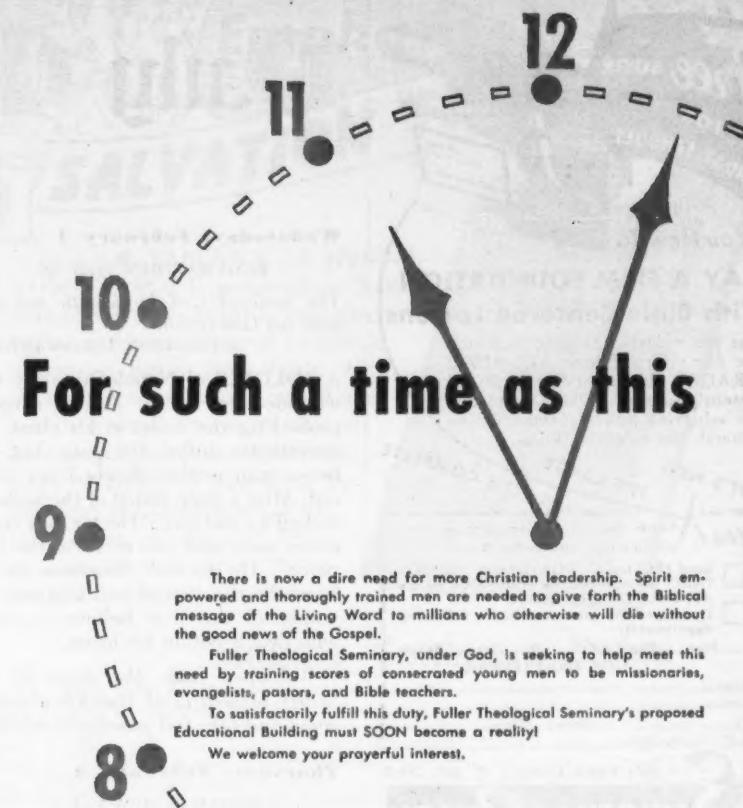
To the left is a small assembly hall, with the American and Christian flags prominently displayed. To the rear and on the two upper floors are offices, shipping and billing rooms, excellently equipped with modern furniture and appliances. Many of those feverishly at work opening mail, sorting donations, wrapping bundles of literature and stuffing envelopes are volunteers—pinch-faced, poorly clad, defiant-eyed "little people" who trust Smith to lead them into a promised land where they will be politically, socially and economically supreme. Trucks bearing freshly printed publications, and automobile-loads of "crusaders" come and go. In half-a-dozen printing plants in the St. Louis area, the presses are kept busy grinding out the multitudinous Smith publications.

At the present time, the Smith movement distributes about one million pieces of literature a month. Six post-office boxes are required to handle the incoming mail. The circulation of *The Cross and the Flag* is not revealed, but in 1946 Smith testified before the House Un-American Activities Committee that it was "something around 90,000." That was before the formation in 1948 of the Christian Nationalist Party, which claims now to have an organization in every state of the Union. And that was before Smith, according to Editor Lohbeck, got control of "about 140 different organizations, bearing no connection in name with the Crusade, which are in fact directed by Gerald L. K. Smith." Smith himself claims that his followers exceed three million.

Smith has powerful financial backing. During a recent 7-month period, his Christian Nationalist Crusade alone received \$75,124.75 in donations. One of the most liberal contributors was George W. Armstrong, the Texas oilman whom Smith dubbed "Patriot Extraordinary" in an editorial encomium and who recently offered Jefferson Military College a fat fifty-million-dollar endowment if it would teach "white Christian supremacy." Moreover, the gifts from humble little people across the country, duped by Smith into believing he is a great Christian leader, must mount into really big money.

At the St. Louis headquarters, Smith's two chief lieutenants are Editor Lohbeck and John W. Hamilton.

(Continued on page 64)

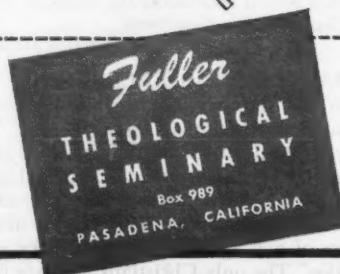


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Daily Meditations

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Wednesday, February 1

READ MATTHEW 22:37-38

The outward God he findeth not who finds not God within.

—FREDERICK LUCIAN HOSMER

A SOLDIER of Napoleon's army was wounded in battle, and a surgeon probed for the bullet in his chest. No anaesthetic dulled the pain, but the brave man neither flinched nor cried out. After a deep thrust of the knife he looked up and said, "Doctor, one centimeter more and you will find the Emperor." He carried Napoleon in his heart. So the central and supreme devotion of the true believer is God, who dwells within his heart.

We open wide the doors of our hearts, blessed Lord, that Thou mayest come and take full possession of them.

Thursday, February 2

READ MATTHEW 5:11-13

*They bowed their necks the stroke to feel.
Who follows in their train?*

—REGINALD HEBER

MARTIN NIEMOELLER, in one of his last sermons before imprisonment, noted the fact that Jesus' words, "Ye are the salt of the earth," followed immediately the beatitude, "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." The only Christians who are the salt of the earth are those who will not compromise with evil, however powerful it may be. Only God knows to what extent those who endured Hitler's persecution became the saving salt of Germany.

God of the martyrs, forgive our easy compromises with the world, and make our lives to be salt with genuine savor. Amen.

Friday, February 3

READ AMOS 6:1

Men wrap themselves in smug cocoons of dogmas they believe are wise.

—ELOISE HACKETT

PSYCHIATRIC RELIGION is much in vogue, and Jesus is frequently presented as the first psychologist. Sermons containing more modern psychology than Christian gospel are designed to release tensions, relieve anxiety, and give serenity of mind. Dr. Coffin reminds us: "In a world where so much

is frightening, a Christian must not avert his eyes; where suffering and want are so widespread, his mind should not be serene; where there are so many shameful injustices, his heart should not be unwrung." A cross is not a comfortable place to rest.

O crucified Christ, we ask not for easy relaxation, but for the serenity of soul that comes with complete dedication to Thy warfare. Amen.

Saturday, February 4

READ HOSEA 2:15

Only the soul that knows the mighty grief can know the mighty rapture.

—EDWIN MARKHAM

THE VALLEY OF ACHOR received its name from the terrible death there of Achan and his family, because of his sin. It means "valley of trouble." Prophesying that Israel's dark night will bring a new dawn, Hosea says: "I will give her the valley of Achor for a door of hope." Huntington says beautifully: "Sorrow is our John the Baptist, clad in grim garments, with rough arms, a son of the wilderness, baptizing us with bitter tears, preaching repentance; and behind him comes the gracious, affectionate, healing Lord, speaking peace and joy to the soul."

O Thou Man of Sorrows, we thank Thee for eyes that see clearer because they have been washed with tears and hearts that are more tender for having been broken. Amen.

Sunday, February 5

READ ISAIAH 40:28

Earth's lights may shine awhile, and then grow dim. But God is true; there is no change in Him.

—EDITH HICKMAN DIVALL

FREDERICK DOUGLASS, famous ex-slave orator, addressing a large audience in Boston, lashed at the evils of slavery, and then concluded hopelessly that the white people of America would never free the Negroes. He asserted gloomily that armed revolt was the only answer, and it could only result in wholesale slaughter. An old black woman arose and in a deep voice asked, "Frederick, is God dead?" Usually quick to reply to hecklers, he had no answer to her question.

Eternal God, without whom life is always hopeless, we look up to Thee for renewed courage and optimism.

Monday, February 6

READ ZECHARIAH 4:6

Force is all-conquering, but its victories are short-lived.

—LINCOLN

SKELETONS of pre-historic monsters indicate that some of them were more powerful than any of the beasts that survived them. They perished not for lack of strength, but for lack of judgment. They were unable to adjust themselves to the immutable laws of life. So empires and civilizations disappear, nor for lack of physical resources, but by violating God's laws. The future belongs to the people who adjust themselves to the facts. The greatest fact is God.

God of the nations, we pray that our country may become strong, not merely in physical force, but in the righteousness of her course. Amen.

Tuesday, February 7

READ I CORINTHIANS 15:25

Hannibal knows how to gain a victory, but not how to use it.

—BARCA, quoted by Plutarch

THE ROMAN ROADS were built by Caesar to subjugate conquered peoples. Paul and others used them to carry the Gospel throughout the Empire. The tyrant fell; the Gospel marches on. The powerful enemies of Jesus won their victory: they crucified Him. But the cross on which they thought to put an end to Him forever became a magnet to draw all men to Him. D. R. Davies says, "At any one moment, sin is stronger, but in the total process, it is always weaker; for it is self-destructive."

Holy Father, whose very being guarantees the ultimate victory of truth and righteousness, we trust Thee and dedicate ourselves to Thy will. Amen.

Wednesday, February 8

READ GALATIANS 6:9

We often discover what will do, by finding out what will not do.

—SAMUEL SMILES

A LABORATORY HELPER of Thomas A. Edison complained that they had made more than five hundred attempts to invent a certain thing and failed. "No," said Edison, "we have not failed. We have found out five hundred things that will not work." As a rule, we learn more from our failures than from our successes.

We thank Thee, Father, for the blessings that have come to us disguised as failures. Amen.

Thursday, February 9

READ EXODUS 20:2, 3

DURING WORLD WAR II we became familiar with the word "priority." Whatever was vitally related to the



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war effort had top priority. Considerations of expense, personal inconvenience, and even sacrifice were forgotten. The war effort was first. The Ten Commandments began by establishing "top priority" in our lives. It belongs to God. In our affections, thinking, and life plans, He must be first. "Thou shalt have no other gods," He says, "before me."

Eternal God, Maker of heaven and earth, we adore and praise Thee and gladly acknowledge Thy rule over us.

Friday, February 10

READ EXODUS 20:4

THE TEMPTATION to idol worship was strong for the ancient Hebrews, not because the idols were so attractive, but because they were surrounded by idol worshipers. It was the desire to conform, to be like others. It is painful to be different. But only a different people could be an effective witness. Christians today are not so much tempted to give up Christ as to take on the gods of the world.

Give us grace, O Christ, to appreciate and love all men without embracing their gods. Amen.

Saturday, February 11

READ EXODUS 20:7

PROFANE CURSING is a vulgar sin, but it is not the only way of taking the name of the Lord in vain. Perhaps more harm is done and a greater sin committed by those who are called by His name without taking Him seriously. What that name signifies to the world depends on the way we bear it. If we have "put on Christ," let us talk worthily of Him.

Humbly, because we are unworthy of it, and yet proudly, because it is the name above every name, we have taken Thy name, O Christ. Make us to be all it implies. Amen.

Sunday, February 12

READ EXODUS 20:8

JESUS SAID, "The Sabbath was made for man." He who made all the days designed this special day for man's particular needs. Because our bodies grow weary, we need a day of rest. Because our minds become filled with material things, we need a day of worship. If we were angels, we might not need the Lord's Day, but being human, we require it. Voltaire said, "If we change the holy day into a holiday, the days of religion are numbered." He underestimated the vitality of religion, but he rightly stressed the importance of the day.

Because our bodies tire, our minds become secular, our vision grows blurred, we thank Thee, Father, for this blessed day. May it be a benediction to us. Amen.

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Monday, February 13

READ EXODUS 20:12

Faith of our fathers, holy faith, we will be true to thee till death.

—FREDERICK W. FABER

A TEACHER said to a group of college girls: "You know quite a bit; but you do not intend to quit learning. You expect to know far more twenty-five years from now than you know today." They nodded approval. Then he added, "Since that is the case, it is well for you to remember that your mothers have had just about that much start on you. So you will live more wisely and probably longer if you listen to them and learn from their experience."

These lines by John S. Hoyland are our prayer: "Father, grant unto us true family love, that we may belong more entirely to those whom Thou hast given us." Amen.

Tuesday, February 14

READ EXODUS 20:13

The great King of kings hath in the table of His law commanded that thou shalt do no murder.

—SHAKESPEARE

HUMAN LIFE is sacred. God forbids killing directly, as did Cain when he slew his brother, or by proxy, as did David when he murdered Uriah. He forbids suicide, for "ye are not your own," and does not permit dissipation that kills by degrees, nor needless physical risks. As Jesus interpreted it, anger that would prompt the blow, smouldering hatred and even contempt for the worth of the life of another, that would make us careless of his safety, are murderous in God's sight.

Deliver Thy world, O God, from the crime and tragedy of war, and guide those who seek means of removing its causes. Amen.

Wednesday, February 15

READ EXODUS 20:14

The soul's calm sunshine and the heartfelt joy is virtue's prize.

—POPE

THE MARRIAGE RELATION is the next most sacred thing to life itself. In it one man and one woman determine to unite their two separate destinies, freely pledging their lifelong devotion. The life of the two together can be far more wonderful than can the life of two lived separately, especially when there are children. The most powerful drives of personality become glorified and creative. It is wrong to trifl with affections, as it is wrong to trifl with human life, and for the same reason—because human personality is sacred.

From the blessedness of our sweetest relations here, dear Christ, may we learn to give ourselves utterly to Thee. Amen.

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Thursday, February 16

READ EXODUS 20:15

To keep my hands from picking and stealing.
—BOOK OF COMMON PRAYER

ONE AFTER ANOTHER follow the commandments safeguarding life, family, and then property. God is interested not in things, but in persons; and property is essential to persons. Without it we cannot survive, and in handling it we develop and exhibit character. To deprive another unjustly of property may harm him little or much, but it harms the thief irreparably. The transit company can afford to lose the bus fare I might fail to pay, but I cannot afford the personality damage of cheating.

We accept the things we have as a trust from Thee, our God. Help us to be faithful and honest stewards, for Jesus' sake. Amen.

Friday, February 17

READ EXODUS 20:16

How sweet the words of truth, breath'd from the lips of love.
—BEATTIE

THE OPPOSITE of bearing false witness against a neighbor is to speak the truth in love for him. An artist painted a portrait of his dearest friend. When it was finished and the friend saw it, he protested, "You have painted my portrait entirely too fine for it to be a true likeness." "Oh, no," the artist replied, "the features are correct. I have only painted lovingly."

God of love, give us grace to be sincere and a love for our fellow men that will keep us from using falsehood against them. Amen.

Saturday, February 18

READ EXODUS 20:17

Contentment furnishes constant joy; much covetousness, constant grief.
—MING LUM PAOU KEEN

THE TEN COMMANDMENTS end where Jesus began, with inner motives. "The love of money," says Paul, "is the root of all evil," and money stands for all we covet. For covetousness people lie, steal, commit adultery, kill, dishonor parents, break the Sabbath, take God's name in vain, and make things their idols and their gods. Only the love of Christ can banish covetousness from the heart.

Good Father, we would love Thee with heart and mind and soul and strength, that evil may be banished from our affections. Amen.

Sunday, February 19

READ PSALMS 127:1

May Thy love everlasting be reborn in our home this day.
—J. S. HOYLAND

JAMES GRAY in his novel, "Shoulder the Sky," tells of two young people

whose marriage had failed. As they were parting, the two tried to analyze their difficulties. In the course of the conversation the husband said, "Our shared doubts have been the only thing we had in common. They were not enough." They never are. The only safe foundation for building a home is a shared faith in God. Families that pray together stay together, and those that worship together grow together.

On this Thy day, O God, we re-dedicate our homes to Thee, and seek Thy guidance in sanctifying them.

Monday, February 20

READ LUKE 18:10

THE SPINE of Mr. Loth-to-Stoop in Bunyan's "Holy War" would not permit of bending. If the Prince would have him to give alms, he would do it with dignity and condescension. If salvation were offered at a purchasable price, he would entertain the offer. But when told that salvation could only be gained by bending the back and humbling the knee, by no trust in any merits of his own, but in casting himself as utterly worthless upon the mercy of God in Christ, he was offended. He would make the Pharisee's boast, but not make the publican's prayer.

We confess that selfishness and pride have polluted all our virtues, Lord, and stand before Thy cross for judgment and cleansing. Amen.

Tuesday, February 21

READ ROMANS 5:8

HAROLD S. HULBERT writes: "Children need love, especially when they do not deserve it." Regardless of how any child may have come to have an unlovely disposition, the best and most effective remedy is to love him. It is not easy to love the unlovely, even in children, but it is the only way to work the miracle of regeneration. That which is true of the little child is true of us all. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Dear Jesus, we want to be like Thee, loving those who are least lovely, because they need love the most. Amen.

Wednesday, February 22

READ ISAIAH 51:1, 2

In all the past, through all our hopes and fears, Thy hand we see.

—HUGH THOMSON KERR

A HUMORIST tells of a fabulous bird that flies backward because he doesn't care where he's going; he just wants to see where he's been. There are those who look toward the past for the past's sake. But a good oarsman rows a true course forward by looking backward intelligently. Isaiah counsels Israel: "Look unto Abraham your Father, and

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unto Sarah that bare you," in order that they may go forward with confidence, "for the Lord shall comfort Zion." The God of the past is the God of the future. The God of Valley Forge is the God of the atomic age.

O God, our help in ages past, we trust Thee as our shelter from the stormy blast, and our eternal home.

Thursday, February 23

READ I CORINTHIANS 13:12

Man's life is laid in the loom of time to a pattern he does not see.

—AUTHOR UNKNOWN

A TRAVELER in the Orient stood for a long time watching a weaver at work on a rug. Though he used threads of many colors, there was no discernible pattern, and innumerable loose ends marred the appearance of the work. But finally the weaver finished his task, trimmed off the loose threads, and turned the rug over to display a gorgeous and perfect pattern. So does God's providence in our lives seem but a hodgepodge of loose threads. But when we see it from above we shall discern the pattern.

We do not ask to understand the events of our lives, Master, but that Thy hand shall weave the pattern, and that we may one day see as Thou seest.

Friday, February 24

READ PHILIPPIANS 3:14

I find the great thing in this world is, not so much where we stand, as in what direction we are moving. —GOETHE

TWO BOYS boarded a train, walked back to an empty compartment, and sat down. A porter looked in and said, "If you don't mind, will you move to the next car?" "But we prefer to stay here," they answered. "The next car is just like this one." "But we like to be by ourselves. Why can't we stay here?" And they settled back in their seats. "It's all right with me," the porter told them, "but this car ain't hitched to nothin' and it ain't goin' nowhere." Some of us have been more interested in a comfortable place to relax than in the goal we were moving toward.

O Thou who didst steadfastly set Thy face toward Jerusalem, keep our faces set toward our highest destinies.

Saturday, February 25

READ EXODUS 40:33

THERE IS A THRILL about starting on any great venture that necessarily fades into the monotony of carrying on. For Moses to build the tabernacle in the wilderness was a great undertaking. It began with a mountaintop experience of visions and revelations. It required organization, planning, constant oversight, and perseverance. Some details might have been neglected or deferred. But there is no

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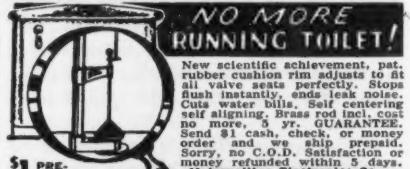
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let-up until we read: "So Moses finished the work.

Savior, who didst say of Thine own work, "It is finished," keep us faithful to every good work until we can echo Thy words. Amen.

Sunday, February 26

READ I CORINTHIANS 13:2

AN OLD LEGEND tells of a mountain lad who one day picked a strange flower and suddenly saw a cave open before him. Entering he saw a heap of sparkling jewels. He laid aside the flower and filled his hands with the gems. As he was leaving the cave, a voice said, "Don't forget the best." When he was out in the sunlight once more the jewels crumbled into dust, and he turned to find the cave closed. He had forgotten the best—the magic flower without which nothing from the cave had lasting value. Pure, divine love is the element without which life crumbles and its values fade.

We bless Thy name, dear Lord, for the love in our hearts that makes life a joy and worship a privilege. Amen.

Monday, February 27

READ I KINGS 6:38

SEVEN YEARS were required for Solomon to build the temple, one of the most magnificent structures ever built. Great and important accomplishments require time and patience. Bryant rewrote his "Thanatopsis" a hundred times, and even then was not satisfied with it. Gibbon worked for twenty years to produce "The Decline and Fall of the Roman Empire." Butler wrote his famous "Analogy" twenty times. Virgil took seven years to write his "Georgics," and twelve to produce the "Aeneid." Let us not be weary in well doing, for in due season we shall reap, if we faint not.

Father, we thank Thee for tasks that are worthy of years of effort. Keep us faithful to them. Amen.

Tuesday, February 28

READ PROVERBS 15:1

A TRADE PAPER tells of a man who bought a farm and soon afterward met his next-door neighbor, who immediately asked, "Have you bought that farm?" "Yes." "Well, you've bought a lawsuit." "How so?" "Well, sir, I claim your fence is ten feet on my side, and I'm going to court to prove it." "Oh, don't do that," said the new owner, "if the fence is on your side of the line, we'll just move it back." Do you mean that?" asked the neighbor. "Of course I do," was the reply. "Well, then," said the neighbor, "the fence stays where it is."

Master, we have been very slow to learn the wisdom of the second mile. Teach us to radiate and create in others a spirit of good will. Amen.

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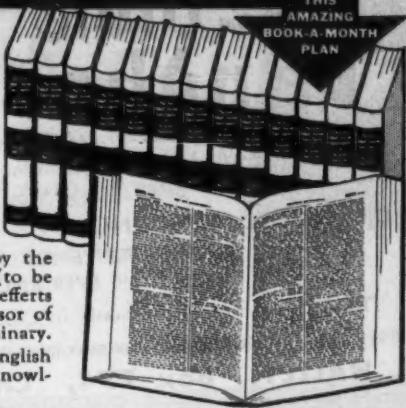
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by DANIEL A. POLING

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THIS novel is an achievement of first rank in the field of character delineation, but it is vastly more. The sustained interest, the rising tide of mingled passions that come to a full breast of human emotion marks this a story of any year. Torger and Olaf and Trina and Tea were sojourners in a far country, but their achievements, both spiritual and physical, made it their promised land. With their children and grandchildren they are heroic symbols of democracy on the march over the world, with Christian faith the captain of its salvation. You will find no softness here save only the softness of love which is harder than granite. You will find mortal weakness, gentle forgiveness, understanding hope, the whiplash of a purpose dimly seen at times but never failing, and you will revel in a story that moves now swift, now faltering, but well-nigh faultless in its timing and triumphant at its climax.

LIVING THE YEARS, by Edgar A. Guest (Reilly & Lee, 192 pp., \$2).

THIS morning I sat with this book while I waited for the office to open. It was a rewarding, rich experience. This most American of all poets since James Whitcomb Riley crowds these pages with songs of the everyday. Unique feature of the volume are the prose paragraphs in which Guest tells the story of many of his verses which have not appeared before in any volume. I particularly liked "High Chair Days," "Out of Struggle" and "Four Men of God" (that poem has poignant associations for me).

MY THREE YEARS IN MOSCOW, by Walter Bedell Smith (J. B. Lippincott, 346 pp., \$3.75).

THIS volume is the most objective, factual and convincing book written by any major participant in World War II and in post-war activities—for me that includes writings of both Winston Churchill and General Eisenhower whose works are permanent contributions to the world library. The source material between these backs is exhaustive and unequalled both in factual material and discerning analysis. The appraisal of Communism itself and the scalpel search through the minds of Communist leaders Lenin, Stalin, Molotov, et al, places the

Western world permanently in this author's debt. Surely those who read here will no longer doubt the overall objective of Moscow. We made the bitter and all-but-fatal mistake of not taking Hitler and "Mein Kampf" seriously. To make a comparable mistake with Lenin, Stalin and their world revolution could be the black-out for democracy and for Christian civilization. If that mistake is made no blame will attach to Bedell Smith.

MR. JONES, MEET THE MASTER, sermons and prayers of Peter Marshall (Revell, 192 pp., \$2.50).

PETER Marshall of the New York Avenue Presbyterian Church and chaplain of the United States Senate died before he was 50 and well before that time was, in my opinion, the unique and greatest pulpit personality in America. This volume, as no similar book I have read, makes the preacher come alive on its pages. It is true, I think, that there are "no other sermons like these, for there was no other like Peter Marshall." The unique method of indicating emphasis and intonation is preserved by special typography. The volume looks like poetry and reads like a running stream looks. Catherine Marshall, the wife of the great preacher, writes an introductory chapter that is worth considerably more than the price of the book itself. What she has to say about Peter is deeply moving and eloquent with its simplicity and discernment.

She remarks: "Dr. Marshall's art in the pulpit was an unlearned art. . . . His diction was almost perfect. . . . He was always most appreciative of all the details that went into creating a home." And there are gentle touches of humor everywhere. The approach of this man to his last summons was a triumphant march. He took Heaven with the wind in his face. "When the clock strikes for me I shall go not one minute early and not one minute late. . . . The measure of a life after all is not in its duration but in its donation. How much will you be missed?" Well, he will be missed. Ask the United States senators, ask the members of his congregation and a million others who heard him preach or read what he wrote and said.

JONATHAN EDWARDS, by Perry Miller (Sloane, 348 pp., \$3.50). Jonathan Edwards is perhaps preeminent in doctrine and in doctrinal preaching and writing among all American preachers. This volume may reasonably be named exciting. The author has captured the spirit of the man and made him live and burn across these pages with something of the fury that at times dominated his pulpit presence. When you finish with this book you make progress toward answering your own question, "What is wrong with the twentieth-century theology of the Protestant Church?"

THIS I DO BELIEVE, by David E. Lilienthal (Harper, 208 pp., \$2.50). The credo of a great American who functions now in the most vital spot of the nation's defense program. What this man thinks today may be your destiny tomorrow and so you had better know him. He writes frankly, lucidly and convincingly. Here is

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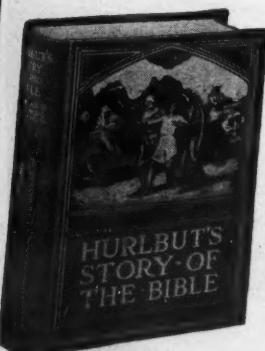
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one thing that he says about Communism that is characteristic: "Communism has demonstrated that it is built upon a profound distrust of the individual human being. . . . It is helpful, in learning how to fight off such ideas, and the systems of tyranny by which they are enforced, to take a look at how repression actually works in the field of science in contemporary Russia."

EVERY PASTOR A COUNSELOR, by Stanley E. Anderson (Van Kampen, 111 pp., \$1.50). A practical guide that will help every preacher and serious worker in the field of religious education to understand and help men and women, both young and older who have problems and who carry burdens that they cannot bear alone. Definitely this advice stands back upon God's word and the leading of the Holy Spirit.

WHEN THE CHURCH WAS YOUNG, by Clovis G. Chappell (Abingdon-Cokesbury, 184 pp., \$2). Typical chapel sermons that are always something more. They live, move and have their being with everyday people under everyday circumstances of life here and now. The author has chosen his themes from the Book of Acts and his gospel is dynamic with youth and purpose.

CHALLENGE, by Olga Overn (Concordia, 302 pp., \$2.50). A forthright, wholesome, gripping story of a pioneer people in the pioneer land of Dakota. The characters move from the frontier to the heart of Manhattan and from the great open country of the West to the crowded canyons of New York's financial district. Fear and faith confront each other and love is triumphant.

THE ART OF GETTING ALONG, by Wilfred A. Peterson (Harmony Press, Grand Rapids, Mich., 143 pp., \$3). A one-volume inspirational library that vividly describes the art of getting along. It is written for leaders and for would-be leaders in all the fields of life—both public and private. There is congested as well as concentrated inspiration and definite guidance for successful living day by day. You can read by sentences, by paragraphs or by pages. Here is philosophy and action, all between two backs.

PROUD HERITAGE, by Ilse Bischoff (Coward McCann, 279 pp., \$3). This novel, based on the life of America's great portrait artist, is fiction in the grand manner but also it is biography with the facts in the colorful and often regrettable career of Gilbert Stuart. There are intimate details that go to the heart of the Revolutionary period and some added material on the career of George Washington. Well written, colorful and dramatic.

WHERE PRAYER AND PURPOSE MEET, The WCTU Story, by Helen E. Tyler (Signal Press, 311 pp., \$2). This volume is a case history but with inspirational quality, commemorating the Diamond Jubilee of the National Women's Christian Temperance Union. It is a story of faith and achievement, of prayers that were answered by the heroic activities of glorious women.

DR. POLING ANSWERS

(Continued from page 4)

original papers having been lost. But the lie he easily told more than thirty years ago he could not now repeat. What should he do?

ILLINOIS

T. K.

By all means tell the authorities the true story. They will understand, appreciate fully the circumstances and forgive. I will guarantee that! Under the same circumstances I personally would follow the course recommended.

Certain Races "Cursed"?

• There are Christians that believe that certain races and nationalities are "cursed." These people insist that when we suppress and even persecute such we carry out the will of God. What about it?

IOWA

M. R.

I agree with the writer of this letter that such an interpretation of the Bible is unChristian. It is infinitely removed from the spirit and teachings of Jesus.

How to Pray

• Friends have told me that I do not pray right because my words do not fit into their pattern. What do you think about this and other matters involved in private prayer?

WISCONSIN

C. H. K.

I would not be troubled by what these people have said concerning prayer. It is the spirit that counts. One of the most effective prayers I ever heard was the cry of a poor, ignorant man who in the first year of my ministry never got beyond saying, "Dear God, dear God." Yes, the answer is often "no" or very often delayed, but I think the prayer God answers first is the prayer of the father: "I believe. Help Thou mine unbelief."

"Splinter Churches"

• What is your judgment on so-called "splinter churches"? Isn't it a shame to divide and subdivide Protestantism? Why not be satisfied with the strong, recognized denominations and work for their unity?

MISSOURI

N. S.

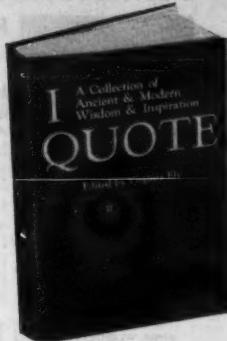
We are still free Americans. I am fully satisfied with one church, the church to which I belong. I would be glad to have all Americans belong to my church. Also these so-called "splinter churches" are reminding some of the great denominations of a vital faith that is sometimes weakened by "greatness." I support the ecumenical movement and regret our Protestant divisions, but also I support the right to choose. The only final authority is the authority of the Holy Spirit Himself.

I

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Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• Sunday, February 5th

THE FIRST GENTILE CHURCH

ACTS 11:19-26; 13:1-3

CHRISTIANITY was spread through the Roman world by amateurs who took it along as a sideline." So Halford E. Luccock comments on the founding of the church at Antioch in Syria. The word "amateur" is well chosen. The persecution at Jerusalem, in which Stephen was martyred, sent scores—perhaps hundreds—of Christians to safe locations. Our lesson really continues the story from Acts 8:4. Among those who fled were converts from the island of Cyprus and from Cyrene in North Africa. Following the natural trade routes, some of the fugitives sailed up along the coast of Palestine to Phoenicia, and across the sea to Cyprus and so to Antioch.

According to the historian, Josephus, Antioch was the third largest and a most important city in the Roman empire. Rome was first, Alexandria second and then Antioch. A magnificent feat of engineering connected the city with the port at Seleucia. A canal fifteen miles long was dug through solid rock. The whole city was a monument to the building genius of Rome. Here were luxury and vice, riches and poverty, the highest in culture and the lowest in ignorance—a typical great city for any age or any country. And here the newly made disciples of Christ gathered together some converts and began a church. So far as the record goes there was not an apostle among them, no one specially trained for evangelism. They were amateurs.

Ambitious programs of visitation evangelism are the major emphases in the Protestant churches today. More power to them! It is a tragedy of the modern church that witnessing for Christ has depended upon professionals. It is a high privilege to "say a word for Jesus" to friends and neighbors. Why should it be restricted to pastors and others specially trained for the task? Of course witnessing was not literally a "sideline." These Cyprians and Cyrenians did carry on their normal business, but they made so good a profession of Christ that their faith became contagious.

At first, the scattered disciples

centered their evangelism in the Jewish community at Antioch. Then the overflowing joy of the Christian could not be restricted to one race. Some Greeks were won. At last Christianity was finding itself a world religion. It would not be a Jewish sect but would break the bonds of the ancient laws of the Jews and finally receive Gentiles on the same basis as it received Jews. The news of this inter-racial church came to Jerusalem. It raised a practical problem. The good Barnabas was sent to solve it.

What Barnabas found in Antioch wiped away any reservations he might have had with regard to Gentile Christians. He hurried off to Tarsus and called Paul to aid him. And at Antioch the church grew so wonderfully that it won a new title. Here, first, the disciples of Jesus were called "Christians." It has become a title of highest honor. In the very name we may find a symbol of the world mission of the Christian Church. "Christ" is the Greek word for the Jewish Messiah and the ending *ian* is from the Latin of Rome. G. Campbell Morgan wrote that "a Christian is a Christ one." No matter what the race or color or nationality, that definition will stand. In the measure it is realized the church will remain true to its purpose.

We must not miss the final glorious act in the drama of this first Gentile church. It was a mission itself, hardly established in any great strength. It now commissioned Barnabas and Paul to go on to other cities that its faith might be shared. Here is the support for the practice of calling men, setting them apart by the laying on of hands and commissioning them as missionaries. No doubt some Antiochians said, "We still have thousands unsaved right here in our city. Why send missionaries into foreign lands?" The argument is just as prejudiced now as then. Some must stay and some must go, but all are under direction of the Holy Spirit, to witness for Christ.

Questions:

Someone has suggested that Paul might have remained in Antioch and built up a big business in tent-making, while he devoted part time to evangelism. Discuss.

Note the origin of the ceremony of ordination by the laying on of hands. References: Deuteronomy 34:9; Acts 8:17. It was also used in healing, Acts 9:17; 28:8. What was its significance?

• Sunday, February 12th

THE GOSPEL MOVES WESTWARD

ACTS 13:4, 5; 14:1-3, 19-23, 27

WHEN Christianity stops moving, it stops—*period!* Christianity is born in the grace of God. There is a glorious “giveness” about God’s love. As a result, a Christian should be less concerned about getting saved and more about giving salvation to others. “Oh, that will be glory for me” was a popular song at the Northfield conferences years ago. I recall Dr. G. Campbell Morgan’s suggesting with all kindness that we would do better to sing “Oh, that will be glory for God.” Too much of our religion is coming and getting. We are like great sponges soaking in the blessings of God. Their very multitude only brings the rot of selfishness to our souls. There must be a strong current of God’s grace through our hearts. Unless there is a wide outlet of witness, unless there is loving, praying and giving for others, our hearts become dead seas.

Well, the current ran strong through the little church in Syrian Antioch. Still a mission itself, it lost no time in commissioning Paul and Barnabas to move on to claim the rest of Asia Minor for Christ. John Mark went with them, but turned back at Perga. This cost young Mark the confidence of Paul and it was a long time until he won it back. The whole missionary journey is worth tracing on the map. It does not look like much of a journey in our day, but it was full of real adventure in the day of Paul.

When they returned they “gathered one church together” and “rehearsed what great things the Lord had done for them.” “Great things!” Perhaps they would not seem great to us. On the isle of Cyprus they contended with a sorcerer and won the soul of Sergius Paulus. Paul preached a powerful sermon in the synagogue at Pisidian Antioch, following closely the argument of Peter in his Pentecost sermon. It won more inquirers and some converts. Word of it went out through the city and crowds gathered to hear Paul. The Jewish leaders became jealous and concerned at the evident aim of Paul to win the Gentiles. As usual they sought to still Paul with persecution.

PAUL AND BARNABAS went on to Iconium where they were again mobbed. At Lystra they healed a lame man and had to protest vigorously when they were hailed as heathen gods. Jewish fanatics followed them to Lystra and stoned them, Paul being so badly hurt that he was left for dead. Soon they moved on to Derbe and made some converts there. So back they went retracing their steps, stopping with the new-founded churches,

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until they were back to report these "great things" at Syrian Antioch.

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Questions:

Do you think the opposition of Elymas the sorcerer and of the Jews at Antioch was due to sincere conviction? Or were they jealous of Paul, fearing they would lose prestige? What part did "vested interest" play in the crucifixion of Jesus?

Would not Paul and Barnabas have been "smart" to accept the mistaken tribute of the people of Lystra who wanted to think they were gods? Does the end always justify the means?

• Sunday, February 19th

THE FIGHT FOR CHRISTIAN FREEDOM

ACTS 15:1-6, 22-29; GALATIANS 2:16; 5:1

"UNLESS you get circumcised after the manner of Moses, you cannot be saved" (Moffatt). So speaks the voice of self-elected authority. Representatives of a so-called Pharisaic party in the infant Christian church had come to Syrian Antioch from Jerusalem to settle this question as to the place of Gentiles in the church. They had been mightily disturbed by the report that Gentiles were being converted in large numbers and were being received into the church on the same basis as Jewish converts. If they had been compelled first to accept circumcision and the rest of the laws of Moses, there would have been little complaint. Yet one may read between the lines that these proud Jews were not at all keen about permitting any large number of Gentiles to have "voting" membership in the church. Their inherited prejudice against the Gentiles was strong within them.

Naturally the church at Antioch was greatly excited about such a restriction on membership. Since their critics had come from Jerusalem and claimed authority from the church there, Paul and Barnabas were sent to present their cause before the mother church. On the way through Phoenicia and Samaria Paul and Barnabas lost no opportunity to report the wonderful growth of Christianity among the Gentiles. Then before the leaders of the church in Jerusalem they pled their cause. It was the first great council of the Christian Church. Peter, John,



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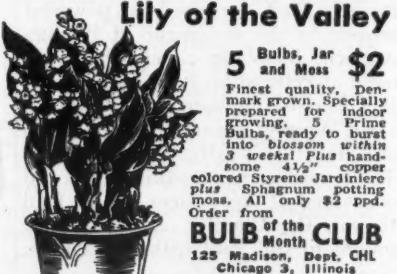


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James, and many others, who had been personal witnesses of the life and teachings of Jesus were there.

The Pharisaic party made its charges. Peter remembered his recent vision of the sheet let down from heaven and the conversion of the Gentile Cornelius (Acts 10). That had settled the question for him. He was never one to remain silent, so his judgment came first. "No, it is by the grace of the Lord Jesus that we believe and are saved in the same way that they [the Gentiles] are" (Moffatt). James followed, including in his argument a reference to the prophet Amos (Amos 9:11, 12). The result was a unanimous decision to send a letter to the church at Antioch by authorized representatives. Their qualifications are wonderfully suggestive. They were men who had "risked their lives for the sake of our Lord Jesus Christ."

WHAT REJOICING in the church at Antioch! Gentiles and Jews were to claim the honored title of Christian without distinction of race. Gentiles were to accept certain rules of conduct, not to make them Jews, but because the restrictions were good for them and for the church. The church of all the ages may well join in the rejoicing that day at Antioch. For salvation was recognized as a gift of God, not something earned by keeping the laws of Moses. Later Paul was to develop this truth in his letters, particularly in Galatians and Romans. Galatians was written to those churches that Paul and Barnabas founded in Antioch, Psidia, Lystra, Derbe and Iconium. Paul insisted that there must be no further trouble about accepting Gentiles directly into the church. There must be no doubt that we are saved by grace.

Questions:

James called the prophet Amos as a witness for the admission of the Gentiles into the church. Note the references of Paul in Romans 15:7-13. Can you find other Old Testament references that would refute the arguments of the Pharisaic party?

Does Christian freedom mean the repudiation of law? What is the mission of the laws of Moses? Were the ceremonial laws different from the Ten Commandments in their purpose? Are the Ten Commandments still valid? How would they fit into Christianity? Does the law save or does it show our need of salvation, and how we ought to live?

• Sunday, February 26th

THE CHURCH IN A PAGAN CITY

ACTS 18:1, 8-11; II CORINTHIANS 6:14; 7:1

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the province of Achaea. Its location made it a transfer port between two seas. It was also the gateway between the North and the South. It was a soldiers' and sailors' rendezvous full of dens of iniquity to lure them to squander their pay. Corinth was noted for games, gambling, drunkenness and immorality. They are typical fruits of paganism. Where idolatry flourishes there flourish all the bestial vices.

Paul had come to Corinth on his second missionary journey. With Silas he had to start out to revisit churches founded on his first missionary journey. God changed his plans. The call from Europe came in the vision of the man from Macedonia. Unhesitatingly he obeyed, going to Philippi, Athens and then to Corinth. There was one fairly clean spot in the wicked city, the Jewish quarter with its synagogue. There he preached and was cast out. He won good friends in his own tent-making trade, Aquila and his wife Priscilla. First he lived and worked with them. Then he moved to the home of Justus, near the synagogue. He won the chief ruler of the synagogue, Crispus. He faced persecution and the threat of death from the self-appointed defenders of Judaism. "Have no fear," God said to him in a vision, "speak on and never stop, for I am with you." How often the promise, "Lo, I am with you," comforted Paul, and how often today it brings the believer courage. To realize the Presence is to find the source of true Christian bravery.

THE PROBLEM of living like a Christian in a pagan city found its only solution in a vital faith. Christians were to use their freedom by a willing acceptance of self-discipline. It was not by abstaining from strong drink, from immoral practices, from gambling and the rest of the heathen vices that they were to be saved. But, being saved by grace, such things became "incongruous" to use a word given us by Moffatt in II Corinthians 6:14.

So we must consider two principles as we exercise our Christian freedom. We are first responsible to Christ. He has saved us. Each thought, each deed should be pleasing to Him and worthy of one for whom He died and arose again. And we are also responsible for others.

Questions:

A Toronto high-school teacher said recently: "Over the last decade the alcohol situation among teen-agers is steadily worsening! Their attitude is all wrong! Even in the lower grades whenever the words 'drunk' or 'alcohol' are used they bring forth loud guffaws and hilarious laughter from the students." Discuss.

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MAMA AND THE LADY CRESTMOOR PIE

(Continued from page 20)

gingerly. "You leave it here, Mrs. —" she said, "and—we'll see that he gets it."

"Oh, no. I will take it to him," Mama said, and then added, quite proudly, "You see, I won the contest."

It was obvious that the girl didn't have the slightest idea what Mama was talking about.

"The pie contest," Mama supplied, a bit impatiently. And it was then that the girl seemed to get herself an idea. "Oh," she said. "You should see Miss Delancy first. She's the food editor."

"Yes, ma'am," Mama said. "It was her that wrote the letter."

We waited while the girl called a boy to take us up.

MISS Delancy's office was on the fourth floor, and she was a tall skinny thing that looked as if she'd spent a lifetime dieting. She listened to Mama thank her all over the place for "such a nice letter," and her eyes grew more and more horrified as she began to understand how determined Mama was to take the pie direct to Mr. Alexander.

"But Mr. Alexander is a very busy man," she said.

Mama looked very short standing there beside Miss Delancy. "I am a busy woman also," she said. "I got up at 4:00 o'clock to make the pie."

"He—he sees people only on important business—and by appointment."

"Then you will make me one, please," Mama said. "An appointment." She shifted the pie to her left arm again. "But tell him it will have to be soon, this morning. This afternoon I go to sit with Arintha, who is sick."

Miss Delancy gulped, but her eyes were beginning to get an angry look to them. People kept going back and forth, all of them hearing and smiling a little. I wished suddenly that Mama had had the new hat we'd seen at Miss Slade's, instead of her old brown sailor that set so square.

"I cannot argue with you," Miss Delancy was saying. "I have other things to do. If you do not want to leave the pie here for him, then all I can tell you to do is take it back with you to—"

Mama's shoulders were sagging, and she seemed to have gone limp all over. "It would not be the same," she said dully. And it was plain how much seeing poor Mr. Alexander eat the pie meant to her.

It was then than the big grey-haired man with rubber bands on his shirt-sleeves came up. "What have we here?" he said, very interested-like, and Miss Delancy's mouth dropped open two whole inches. "Not a Lady Crestmoor pie!"

(Continued on next page)

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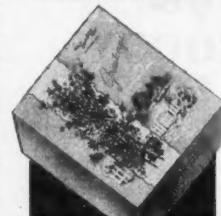
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He turned and beamed at Mama. "Why, you must be Mrs. Angus Sickles from Greenly Center." And then, while Mama was feasting her eyes upon him, he stuck out a hand and said: "Alexander is the name. And would this be your daughter, now?"

In two seconds he had us both by the elbow and was taking us down to his "private office." Mama walked delicately, with the pie still aloft in front of her, and turned only once to enjoy the ogling, stricken eyes of Miss Delancy.

We walked a long way, and I could have sworn we retraced our steps at least twice before he pushed open the door to a vacant room. It was a quiet little office—not all plush and fancy like a person might figure. He pulled up chairs for both of us and watched while Mama unveiled the Lady Crestmoor. When she seemed crestfallen because she hadn't thought of a knife, he found a letter-opener and she cut the pie in sixths. He passed it first to us, but Mama shook her head firmly and looked at me, and I did the same.

He ate the first piece and the white froth clung to his cheeks, and he smiled happily, and Mama passed him a second piece. He ate it with lots of wonderful exclamations, as he did the third—when she insisted. The fourth took him longer and Mama looked worried and said, "Is it not so good, maybe?" But he assured her that it was—only his stomach wasn't used to such fine treatment.

"I understand," Mama said with quick sympathy. "Mr. Sickles now. He can eat a pie through at one sitting."

He offered us the fifth and sixth pieces, but Mama refused again for us—and I wondered if she could not possibly feel the same pangs of hunger I did. "Very well," he said with great secrecy, "I will put them here in this filing cabinet, and when I come back from lunch I will eat them for dessert."

THAT seemed to fulfill everything quite satisfactory for Mama and she stood up. "You are a busy man," she said. "Everybody tells me that. So—"

He was up in a flash, too, and had his hand on Mama's arm, smiling down at her very gallantly. "I wonder, Mrs. Sickles," he said, "if you and your daughter would do me the honor of having lunch with me? I know a nice restaurant, and they aren't easy for strangers to find. Then," he added, "I would be happy to get you on a streetcar for wherever you are going."

"The big hospital to see Arinthia," Mama said quickly. "But you shouldn't!"

We went to a place that had nice white tablecloths and waitresses with long dresses, and white caps in their hair. A man played a violin, and right in the middle of the room, was a fountain with real water that ran over little

stones, and lots of plants growing green all around. Mama and I could hardly eat for watching everything.

Mr. Alexander ordered a sandwich—mostly to be polite, I guess—because it was plain he wasn't very hungry. He nibbled at it and came very near choking when Mama told the waitress about the hot rolls. "Take out a tablespoon of the flour, dear," she said, "and put in a tablespoon of cornstarch. You will have lighter ones, for sure."

IT WAS a very wonderful lunch and I knew somehow that both of us, back in Greenly Center, would remember it for always. I knew it especially when I was standing near Mr. Alexander as he paid the check. For when he snapped his pocket purse shut I saw the initials "J.S."—big as daylight—on it. I felt my throat close tight and it seemed maybe I was only dreaming.

Outside, he walked us to the center and stood with us until the street car came. I thought he had the saddest eyes and the kindest smile I had ever seen. "Good-bye," he said, and pumped both our hands warmly. And Mama said: "Mind your eating now, Mr. Alexander. Not too many sandwiches. Lots of good nourishing things." She shook her head sadly. "It's hard for a man who lives alone." He nodded solemnly and took off his hat. He was still holding it, very respectful like, when we rounded the corner and lost him from sight.

"A very important man," Mama breathed. "A real gentleman. And so very nice."

I nodded.

"Wait until we tell the folks at home," she said, her face glowing. And then, "He liked the pie too, you know."

"I know," I said softly.

It was maybe two months later that I saw the picture—on the page of the *Gazette* opposite the funnies. The picture of a party for all the employees who had been with the paper twenty-five years or more. And plain as anything, at the first table, sat Jonathan Smith—a printer!—who had been with it twenty-seven. In the story under the picture it listed Mr. Smith as having five children and being some kind of neighborhood checker champion. I tore the picture out and put it in the trash can.

For days Mama worried about missing her serial because the paper was torn. But it was a small worry—not big like the one she might have had if she had known who really ate her Lady Crestmoor, and why. Especially since she was never one for courting sympathy.

You see, I'm older now, and I know why. I think it was just about the finest thing a man could do. A real gentleman, as Mama said.

THE END

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PICTURE OF THE MONTH

Film Reviews and Ratings by the
PROTESTANT
MOTION PICTURE COUNCIL

THOSE who have enjoyed reading Joe David Brown's book of reminiscences about a pioneer Methodist minister in a Southern town will find this screen adaptation by Metro-Goldwyn-Mayer an unalloyed delight. The Parson is so well presented and portrayed that when the story is told one feels him to be a real and treasured acquaintance.

"Stars in My Crown" is a depiction of primitive simplicities and eternal verities in a small town of the post-Civil War era. The Parson, coming to Walesburg when the fighting is over, finds that his pioneering requires militant and manly methods. He preaches his first sermon in a saloon, keeping order with his pistol. Winning his way into the hearts of the people, he soon has the community ringing with his favorite hymn, "Will There Be Any Stars in My Crown?" A church is built, people gather in it and around its ministry. The Parson "rejoices with them that do rejoice and weeps with them that weep."

Two tense crises develop: one a typhoid epidemic during which the Parson's influence is sorely challenged; the other, a plot to frighten away from the community "Uncle Famous," an elderly Negro who owns a coveted farm. In these and other episodes, the Parson adds new "stars to his crown." The conclusion is an informal victory for the church and its minister, leaving the audience to join in singing and to reflect upon the living testimony of a good man who "loves God first and his neighbors as himself."

This picture is a most encouraging demonstration that the inner genius of the Protestant faith can be shown with dignity and heartiness, that our religion is a joyful and gratifying experience.

The choice of cast is well-nigh perfect. Joel McCrea is the Parson; he seems imbued with his role and its message. He is not a long-faced saint but a strong-minded and good-willed man, faithful and unafraid. Ellen Drew is a charming minister's wife with her own personality and a redeeming sense of humor. Dean Stockwell is perfect as the boy who has been given a happy home in the parsonage. Special mention must be made of Juano

"Stars in My Crown"



A two-fisted pioneering preacher (Joel McCrea) brings law and order, and faith, to a small Southern town. Ellen Drew plays his wife, Dean Stockwell his ward.

Hernandez' portrayal of "Uncle Famous"—a truly great performance comparable in perfection to the one he gave in "Intruder in the Dust" (also an MGM production).

There is a good atmosphere of wholesome hominess in this film. It preaches, without seeming to do so, a good many telling sermons. Indeed, all characters and incidents contribute to a production which has so many good points that MGM deserves a prolonged round of applause that will say: "Please, let's have more of this type of presentation!"

A, Y, C

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;

C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ **THE RUGGED O'RIORDANS** (*Universal-International*). To introduce this picture to American audiences a commentator reminisces on the days our soldiers spent in Australia during the last war. This leads to the telling of a story throbbing with action. In the 1890's settlers came from the British Isles to establish themselves and develop the great island continent. The film then focuses on one Irish family, the O'Riordans, who settle in the valley, undergo untold hard-

ships, storms and drought, raise a family of seven children. The narrative gathers momentum, the camera explores majestic valleys and penetrates forest fastnesses. Dramatic suspense is consistently held through a well-integrated story. Family solidarity is paramount; the desirability of essential honesty and decency is the warp on which the action is skillfully woven. Characterization excellent, photography superb. It is a gratifying experience to see the portrayal of a virile pioneer story without rough talk, saloons or gun-play.

A, Y, C

THAT FORSYTE WOMAN (*MGM*). "Man of Property," the first book of the "Forsyte Saga" by John Galsworthy, has been quite faithfully transposed to the screen. A story of the conflict of human personalities and what happens to stifled emotions, this drama of English upper-middle class society in the 1880's is excellently produced, with beauty of color, elegance of settings and costumes, a very fine musical score and satisfying characterizations. The moral conflicts of the story and its emotional implications will probably be overlooked because of the eminently esthetic appeal of the production.

A

ON THE TOWN (*MGM*). Three sailors on shore leave in New York "do" the town, the accent being on "girls" and entertainment, with a little sight-seeing on the side. There are ample opportunities for songs, dance and comedy. The comedy occasionally becomes rather broad, and everything is exaggerated in the endeavor for fun making. Some drinking.

A, Y

DANCING IN THE DARK (*20th Century-Fox*). A motion-picture producing company turns the searchlight on itself, on the discovery and building up of "stars," the procedure of film making, the whims of actors and many other factors contributing to success or failure in Hollywood. What might have been another Technicolor extravaganza, with superlative piled upon superlative in the usual musical-show manner, is saved by a good story and sound direction. **A, Y**

HOLIDAY AFFAIR (*RKO*). A young widow with the task of bringing up her boy has to decide between living up to a memory or planning for the future for herself and her child. A rather complicated plot, with ethical value above average, New York settings pleasing, and human considerations compelling. **A, Y**

WHIRLPOOL (*20th Century-Fox*). A murder story, the turning-point of which depends upon a man's ability to hypnotize himself out of a post-operative bed of weakness and suffering. Has some gripping moments but suffers from unconvincing situations. Portraying an unscrupulous scoundrel, who makes his living by his sinister hypnotic power exercised over wealthy women, might serve as a warning. In the unfolding drama, music reaches nearly terrifying moments in intensity. **A**

ALL THE KING'S MEN (*Columbia*). A thought-provoking political drama of a man beginning life with a sincere desire to improve living conditions for the common man, of his becoming drunk with power and the gradual disintegration of his ideals and aims. Well cast and acted with vital realism and a crude sort of honesty. There is, of necessity, much drinking and moral corruption. Has a powerful message if viewed with social concern. **A, Y**

THELMA JORDON (*Paramount*). A thoroughly unpleasant and sordid story of a morally weak assistant district attorney completely misled by a woman who, under urbane appearances, is a murderer and a cheat. She leads him into betraying his family, his honor and his professional integrity. There is confusion as to the ethics of the concluding episodes and a great deal of vacillation between right and wrong pervades the whole story. **A**

MRS. MIKE (*United Artists*). A story of love and adventure in the Canadian Northwest where Mrs. Mike follows her "Mounty" husband and shares his eventful, often dangerous life. Sometimes slow moving but intensely interesting, this film is greatly enhanced by the beautiful snow scenes and North Country loveliness. Strongly points up the fact that one cannot run away from life but must make terms with it. Acceptance of responsibilities and willingness to sacrifice are shown as desirable traits. **A, Y**

THE STORY OF MOLLY X (*Universal-International*). This is principally about the gradual reformation of a hardened woman criminal. Her change is effected through the treatment she receives in a prison for women. The documentary

features of the film, majoring on modern penology, create interest in what would be otherwise a routine story of violent crime. **A**

THE LADY TAKES A SAILOR (*Warner*). In this rather fantastic farce-comedy, a smart career woman with a promising future has to choose between losing her professional reputation and co-operating with a U. S. Government research agent in furthering the secrecy of a naval project. Romance solves the problem. Light entertainment with a lively plot; not always believable. **A, Y**

CAPTAIN CHINA (*Paramount*). This gripping tale of the China Seas tells of a captain who lost command of his ship because he drank too much while on duty and of the man who took advantage of the situation to usurp his place. Elements of the "he-man" plot: stormy seas, ships in danger, extremely violent fights. There is a bit of romance, not pertinent to the tale. **A, Y**

FREE FOR ALL (*Universal-International*). This romantic comedy indulges frankly in satire on the ways of bureaucracy and of "Big Business." A young chemist has discovered a chemical compound to transform water into gasoline. His visit to the government Patent Office starts a series of circumstances which form a plot depending on series of ludicrous situations. **A, Y, C**

A KISS FOR CORLISS (*United Artists*). This story is built on the radio character Corliss Archer (Shirley Temple) and her adolescent problems and pranks which involve her family. In true "soap-opera" fashion, the story is far-fetched and is so acted as to defy any standard of reasonableness. Safe family entertainment. **A, Y, C**

TELL IT TO THE JUDGE (*Columbia*). Involved farce-comedy, with Rosalind Russell campaigning for a federal judgeship, a position refused her because of a recent divorce. Plot jumps from one awkward situation to another, defying all plausibility; it is too silly to achieve real humor. **A, Y**

CHINATOWN AT MIDNIGHT (*Columbia*). Documentary-type treatment of a cold-blooded murderer, this tries to be realistic and hard-hitting. The use of a "March of Time" style of narration throughout serves to bridge choppy continuity but is not enough to give skillful handling of such a story. Detailed depiction of police methods of analysis and deduction are interesting, but other police actions are blundering, even though the villain meets his doom. **A**

THE THREAT (*RKO*). An escaped criminal, seeking vengeance against three persons who had been instrumental in his conviction, kidnaps and nearly succeeds in killing them. Magnifies the daring of a criminal to near-heroic proportions and offers only contempt for a hero who is too easily trapped. A very brutal murder, much face-slapping and rough talk rule this film out for younger audiences. Only mediocre fare for adults. **A**

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HUCKSTER OF HATRED

(Continued from page 41)

The labors of these two, like those of Smith himself, are heavy. Besides getting out Smith's voluminous outpourings, they both are on tap for speaking engagements, and are instantly ready to take on anything which gives them a chance to under-study the old master himself. But between times, they manage to work in a bit of missionary enterprise on St. Louis itself. They are currently directing forces who, since January 1949, have been circulating a petition designed to force St. Louisans to vote on "Separation of the Races." Calling themselves the city's "Racial Purity Committee," Lohbeck and Hamilton are plugging for an ordinance which would forbid the intermingling of whites and blacks in any public place whatsoever. The ordinance, if passed, would be "upheld by the power and strength of the police." Signatures are being obtained by a house-to-house canvass carried on by volunteer workers. Given such zeal, and the always existing body of people who fall victim to any "white supremacy" sales-talk, it would not be at all surprising if enough signatures are eventually obtained to force the issue on the ballot. How it will be voted, if it ever attains the ballot, is something else again.

BUT what of Smith himself? How is it that a man with his unquestioned talents, devout upbringing and early promise can develop into America's foremost huckster of hatred? Is he a power-mad psychopath, who has actually talked himself into believing the wild stuff he propounds? Or is he a charlatan, cleverly fostering those under-the-surface prejudices that lie just beneath the skins of most of us and trading upon them to promote his own advantage?

It's hard to say. But it's equally hard to believe that any man, year in and year out, can pour forth his kind of unChristian and undemocratic venom, all the while posing as "a great Christian leader," and at the same time be either wholly rational or even partly sincere.

Gerald L. K. Smith has an almost limitless vocabulary of vilifying terms for those who don't agree with him. Eleanor Roosevelt is "the world's most evil influence, the old hatchet gal, the villainess of American history." Drew Pearson is "a low-grade, highly paid renegade, hypocrite, liar, blackmailer, character assassin working for the Jewish Anti-Defamation League." Ike Eisenhower is "a phoney who can fool only the stupid."

Yet, while Smith hurls slander with a very free hand indeed, he is abnormally sensitive to criticism of himself.

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He combs carefully every article written about him, and leaps into court when he thinks he has a chance to win either publicity and/or a judgment. Occasionally he catches a publisher in the use of a legally libelous phrase. As, for example, when the Wichita *Beacon*, in condemning Smith's demagoguery in 1948, branded him as "a paid agent of a foreign government," associating him with "notorious Red leaders," Smith promptly sued; the *Beacon* printed a retraction. But he hadn't milked the error for all he saw it to be worth, and eventually the paper settled out of court—for \$10,000. Smith rushed delightedly into print with a story headed in big black type: "WICHITA JEWS PAY OFF!"

The mistake, as a matter of fact, was a bad one. For Smith is no Communist. Communism has long been one of his whipping-boys—not so much because of its brutal totalitarianism, but because "it was started by a dirty Jew, Karl Marx." The *Beacon* would have been on safer ground had it noted his partiality for fascism. For seldom indeed does he ever speak ill of fascism, either domestic or foreign. He admires Dictator Franco and plumps for recognition of Franco's Spain, and he cannot down his pre-war fondness for Hitler. Only last year, poring over the printed addresses of the Nazi leader, he came with obvious delight upon a bundle of phrases in which Hitler used the name of "our Lord and Saviour" in putting across one of his diatribes against the Jews. Smith stopped the presses to print the whole speech, and editorialized: "What good Christian American can find any fault with the above quotations? Could it be that the same Jew-controlled newspapers that lied to us about Father Coughlin and Gerald Smith failed to tell us the truth about Hitler?"

He fancies himself surrounded by enemies, hounded by highly paid "traitors and saboteurs" hired to do him in. "They poisoned me in Denver . . . They planned to assassinate me in Los Angeles . . . A mob set my big tent afire in Kansas City . . . Not since the screaming mob that stood in Pilate's court have the enemies of Jesus Christ been more hysterical and blind in their satanic determination!"

He feeds his ego with the notion that vast conspiratorial forces, backed by millions of dollars, are at work for no other purpose than to silence him. And behind it all, pulling the strings, is "the HIDDEN HAND, the Elders of Zion, the Jewish money-changers, the disciples of Judas Iscariot!"

And speaking of Judas Iscariot, the Betrayer, according to Smith's original exegesis, is the only one of the twelve disciples who was a Jew; all the others were "Galileans." The notion that Jesus was Himself a Jew is, in Smith's

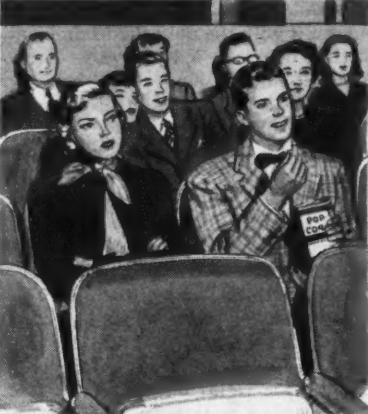
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 To meet a blind find

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3 ABSORBENCIES: REGULAR, JUNIOR, SUPER

Like Hitler, Gerald L. K. Smith plays upon prejudices and out of inflamed hatreds he recruits his followers. We have no doubt that many good people, listening to his employment of Christian phrases and his assumption that he is divinely called to "save America for Christ," are fooled into believing him at least sincere. They should know that sincerity—even if we grant him that—is a dangerous thing when applied to something destructive. They need to be reminded that no good thing can come out of a gospel of hatred, only evil, only disunity, only chaos.

Again and again Gerald L. K. Smith has stated: "When chaos comes"—and he seems to be certain it is coming—"I'll be the leader!" Don't laugh at that. He, or somebody like him, may well be—if you and I just shut our eyes and try to pretend he isn't here!

LETTERS TO A DIVORCEE

(Continued from page 19)

divorcee in the church could really be as bad as I described it. To answer that I could turn to the two dozen letters from divorcees and friends of divorcees which described conditions every bit as sad as mine. In fact, the experiences described in many of the letters make my own seem quite trivial by comparison. If some of these really tragic letters could be passed on to the few readers who seem to feel harshly toward the divorced person, I think there would be an immediate change in attitude.

Every one of the letters showed much thought and concern. It was remarkable how many opened with a phrase such as this: "I've just finished reading the article concerning the divorcee and I can't get it out of my mind, so I am writing you." Most of the letters seemed to spring from just such an attitude of genuine concern.

As I have already mentioned, over two dozen of the letters were from persons who themselves felt the sting of divorce. But there were also messages from others who know nothing of divorce, but who have felt "left out" for one reason or another—like the young man in New England who wrote with deep feeling, "Your problem interests me because it is the same human problem we all face," and then went on to explain his own experience in meeting a discouraging physical handicap.

But to me, of course, even more moving were the letters from other divorcees. Some were bitter, like the woman who concluded: "Go back to the church? Go back to being a Pharisee? Go back to judging others? Not I! Having broken no law in the eyes of the state, I will hold fast to my belief and walk in His precepts—although alone."

(Continued on next page)

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Who hath woes? Who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. (Prov. 23: 29, 30.)

The Alarming Increase in Juvenile Crime since Repeal

ADVOCAKTES of repeal repeatedly promised that it would reduce drinking and crime, and promote true temperance. Yet sitting in your comfortable home you will read of an increasing wave of juvenile lawlessness.

Indeed, drink is a major factor in one-third of all crime. How often do you read in your daily paper: "The killer had been drinking"? One-fifth of all those arrested for drunkenness are under 25 years of age; and a pedestrian or driver reported as having been drink-

ing is involved in one out of every four fatal auto accidents.

F.B.I.'s Hoover remarks: "The crime problem continues to be essentially a youth problem. More than 117,861 youngsters under twenty-one years of age were arrested last year. Twenty-nine per cent of the robbers, the burglars, the larcenists, the auto thieves, the embezzlers, the perpetrators of fraud, the forgers, the counterfeiters, the receivers of stolen property, and the arsonists arrested in 1947 were under 21 years of age."

Sources of the above facts cheerfully forthcoming upon request. "The Black Book of Repeal", a brand-new account of the terrible results of repeal, is yours for the asking. Address Dept. H



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Frances E. Willard

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BROADWAY AT WAYNE FORT WAYNE 2, INDIANA

Some might condemn her bitterness, but those of us who have walked the same road can easily understand.

Most of the divorcees, however, were more bewildered than bitter. I think of the man and woman in the far North who volunteered as lay missionaries in a needy field, only to have their services rejected because this was their second marriage. They wondered why, with 2,000 empty Protestant pulpits in the United States and a manpower shortage on mission fields, any willing workers should be pushed aside for a mistake long past.

I noted that not one of the letters from divorcees or otherwise handicapped persons carried a bit of censure. Those who know from experience how it feels to be shunned or ignored by the church at a time when one most needs the church's friendship could appreciate the truth of all that was said in my letter to CHRISTIAN HERALD.

The most striking characteristic of the letters was the broad-mindedness which they displayed. There was little of the old "Divorce-is-wrong-and-that's-all-there-is-to-it" spirit. The letters agreed that, although the church cannot condone divorce, it must face the problem which exists and do something to remedy it. "No person in his right mind approves of divorce," one woman wrote. "But, for that matter, does anyone approve of a major surgical operation? When one has done the best he can to keep his marriage intact and it still breaks up, one must face the inevitable and not be bowed down by it."

The letters offered much practical advice to me and to divorcees in general. I believe that if much of this kind of advice could be given the divorcees at the very outset of their experience, a great deal of heartbreak and disappointment would be avoided.

"Don't get bitter," one after another warned. And that advice is wise, although it is not always so easily followed when one is in the midst of embittering circumstances. "Jesus is constantly bequeathing fresh beginnings," another wrote — a thought worth remembering always.

Many CHRISTIAN HERALD readers felt that I was oversensitive. No doubt they were right. But I believe anyone is likely to be oversensitive after he has just been through an upsetting emotional experience or has been unjustly "tagged." Several writers suggested that I should have stayed in my home town, rather than moving to another city for a "fresh start." I believe now that this is wise counsel, for I have discovered on visits to my home that one receives more charity and consideration from those whom he has known all his life than from anyone else. Yet, in the time of divorce one is anxious to get away, in order to relieve

(Continued on page 93)

EVEN THINE ALTARS

God bless the churches of our land,
The large ones and the small,
Wherever they may chance to be.
O God, bless Thou them all!

Bless every pulpit where Thy Word
To hungry souls is fed,
Bless altars, the baptismal fonts,
The cup, the broken Bread.

Bless all the sacred art employed,
The arches, aisles, each pew,
The organs pealing forth in praise,
The hymns, both old and new.

O bless Thy sanctuaries, Lord!
Bless humble hearers too!
May they go forth in faith and love
Thy holy will to do.

Ebba M. Leaf

Christian Herald

CHURCH BUILDING SECTION · FEBRUARY 1950

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CH-2-30

Your CHURCH Can Be BEAUTIFUL

By JOHN R. SCOTFORD

FROM necessity most churches are small, by which we mean a seating capacity of less than 125. Too many of them are also ugly. Merely cutting down that which is large is not a satisfactory way to get a small version of the same thing. Each size requires a different design.

Some of the worst features of our small churches have been copied from big ones. When there are 500 seats it is not particularly painful to have the minister and choir facing the people,

but when the arrangement is followed with a hundred seats or less the choir and minister stare into the eyes of the congregation, which in turn looks down the throats of the choir and the minister. This is an unhappy situation for both.

Our most beautiful small churches have been built by the Lutherans and the Episcopalians. They have not been planned as the starting point for what will ultimately become a large church; they are designed as small churches.

Left: Cathedral chairs lend intimacy and give flexibility to the chapel of Asylum Hill Church, Hartford, Conn. Right: Light-colored walls and pews increase apparent size of the sanctuary. The soft, dark dossal focuses attention on the simple altar.

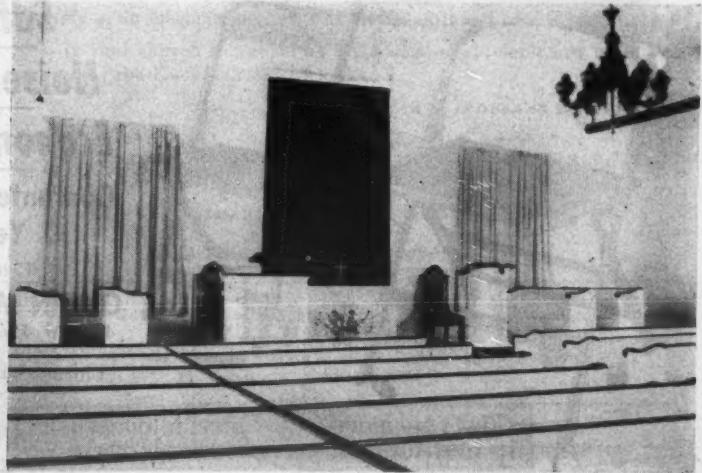
The peril of smallness in a church is that it may cause the newcomer to feel too conspicuous. When a congregation is few in numbers, the individual cannot avoid the gaze of his fellow-worshippers. When the minister is only a few feet away his admonitions may seem to be unduly personal. It takes considerable courage to venture into a small church for the first time.

But this disadvantage has another side. The great virtue of the small church is its intimacy. The individual looms large. He is noticed. If the building is well designed, he will quickly acquire a sense of belonging.

The small church has another very considerable advantage. It is easy to change. The furniture can be re-arranged without disturbing its general framework. Beauty can be introduced at little expense. Because of its flexibility, it can be altered with the years



Snow-white clapboard gives this small church, in Peru, Vt., a "large" look.



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If your church is planning a building fund campaign, you'll want to know what to do first . . . how to lay the groundwork for a successful campaign . . . what professional direction can do for you . . . how to select fund-raising counsel.

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so as to reflect the taste and meet the needs of successive generations of worshipers. Remodeling a large church is a major operation, while fixing over a small one can be a lot of fun.

Despite what we have said about the virtues of smallness, however, it is wise to make a church look as large as possible. The more spacious it appears, the less likely is it to cause embarrassment to newcomers. We worship best in a large setting. In the long history of the race, the use of the eyes for reading and other close work is a comparatively recent innovation. For centuries men have been accustomed to scanning distant horizons. In a church we should not be confronted by a blank wall; a vista should open before us. It is surprisingly easy to achieve the appearance of spaciousness.

Full use should be made of the extreme dimensions of the room. The seats should face toward the shortest wall. The center of interest on which the eye rests should be at the far end of the church. A center aisle should lead from the door to this worship center. This can be further accentuated by carpeting the aisle with a colorful runner. There should be no barriers between the door of the church and the center of interest. The pulpit, the organ, the minister and the choir should be placed on one side or the other of this center line. The choir, especially in a small church, should never face the people; the minister should only do so when he is addressing them directly. It is astonishing how this arrangement will increase the apparent length of a church.

The appearance of spaciousness can be increased by the proper use of light and color. If its surroundings are at all attractive, the small church should have clear glass windows, permitting the eye to look away to the hills or to see the handiwork of God in the changing colors of the trees. If possible, the outdoors should be brought into the church. A picture window over the altar can be most inspiring. The more windows, the better.

The right use of color will also help. The underlying principle is that dark objects seem near at hand, light ones far away. A church can be lengthened by painting the end wall a lighter shade than the side walls. The same process will "move out" the side walls, if that is desirable. The darker the ceiling, the lower it will seem, and the further away the walls. Following this simple principle, the apparent dimensions of a church can be modified at will.

The second objective in the arrangement of a small church should be an atmosphere of intimacy. This can be achieved with a number of subtle touches.

Pews were first developed for big churches. They are formal, heavy, cum-

bersome. In a small room they look oversize, and take up an undue amount of space for the number of people accommodated. For the small church, cathedral chairs are much more desirable. These are traditionally used in cathedrals and chapels. They come equipped with hymn racks and with rubber tips which render them noiseless. They are unobtrusive in appearance and do not distract the attention of the worshipers. Their flexibility is a great advantage. There are times when a small church needs to take care of a large crowd. Many more people can be accommodated in a given amount of space with chairs than with pews. A chair is also much more personal than a pew. It is all yours. Chairs break down the formality of a place of worship.

A large church can achieve dramatic results with color contrasts and with the movement of the choir and ministers; a small church should cultivate an atmosphere of relaxation and repose. This can be done through the use of soft colors, with the emphasis on harmony rather than contrast.

The small church invites a type of informal beautification which is difficult to achieve in a large one. The beauty of carved wood lies in its detail, which is lost in a large room, but which can be a continuing joy in a small one. In a large church, flowers must be of bright colors and massed together if they are to make an effective impression. In a small church, they can be more modest in their size and can be placed in a variety of positions. Ferns can also add an informal note. In a large church, the hangings at the windows and elsewhere must be massive and in strong colors; in a small church, lighter fabrics in which there is more design can be used.

The large church lends itself to a mass appeal; the strength of the small church lies in the personal dedication which it can inspire. It should be a sacred spot where people discover their best selves through prayer and meditation.

The glory of the small church is that it can "put its arms around you," while at the same time you can "put your arms around it." It does much for the worshiper, but the worshiper can also do much for it. An ordinary person can plant flowers around it, clean it, paint it, beautify it with treasures gathered from near and far. With one's labors, one's thought and one's gifts a person can weave himself into the very fabric of a small church. It stands as an opportunity for the investment of our labor, our taste, our material resources.

The well-kept and intelligently decorated small church proclaims to all comers, "Here is a building which somebody loves!" In this day of bigness there is still a place for the little church.

But let's make it beautiful!



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For variety of tone, resonance, and general performance, the CATHEDRAL stands almost alone. With a little practice, anyone who can play the piano can play the CATHEDRAL, too. On the other hand, the accomplished organist will recognize it immediately as an instrument worthy of all his skill and training.

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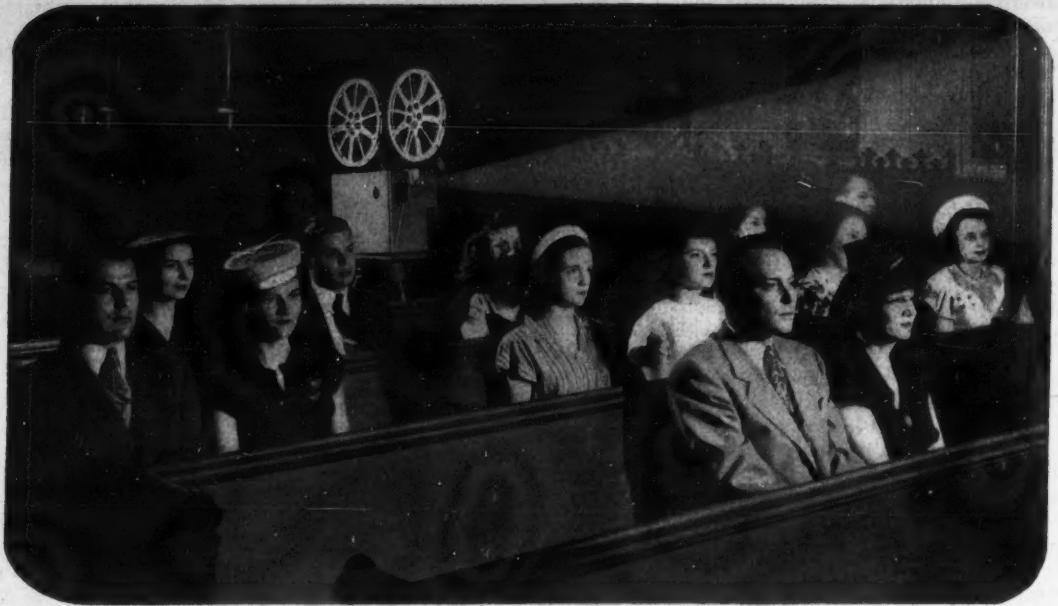


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What enters the eyes is usually better retained than that which enters the ears.

V how to V T VISUALIZE YOUR TEACHING

By WILLIAM S. HOCKMAN

ACROSS the nation there is an up-swing in the use of all kinds of visual aids in the church. All levels of the church's leadership, from the local pastor and lay leaders to the denominational executive, are appraising the appeal and effectiveness of such visual aids as filmstrips, slide sets and motion pictures.

There is a growing use of visual aids—especially films—in the churches of the nation. Scarcely a training school, conference, institute or convention can be planned and held today without the inclusion of visual aids, either for use in the program or for the preview of those who attend.

The boards and the agencies of the churches are spending considerable sums on the production of films and other visual aids, and the local church is beginning to spend real money for the rental of these and other materials. The increased sale of equipment, the attendance in visual-aids courses, and the turn-outs for premieres and pre-

views indicate the continual spread of the visual-education movement among the churches of America—town, city, rural, village, downtown, suburban, and mission.

When the average church begins the use of visual aids, does it continue to use them? Many churches do continue; others fall by the wayside or allow their investment in equipment to lie dormant.

THREE are many and varied reasons for these "dormant" churches. Some got equipment before they got understanding. In others, they thought they could get along on "free" films. Others put all their audio-visual eggs in one basket—the film basket. Here it was some one individual's hobby, and there some desperate leader was trying to use visual aids to cure a combination of church ailments. The un-purposeful showing of films, films and more films is almost sure to bring on an educational blight.

If your church is average in size, budget and leadership you can most certainly "make a go" of the use of visual aids. If you have a combination filmstrip and slide projector, have average leaders in church and school, and possess a motion-picture projector and suitable screen, you are an average church and this article is beamed at you. If you are a laywoman, layman, pastor or church officer, what follows can help you put visual aids to work in your church.

Let's say that yours is an average church, and you are a member of your church's committee on visual aids, or perhaps a leader in the church school. What do you need to know, and by what steps do you proceed in making visual aids count for something more than a novelty in your church?

To put visual aids to work the average church must do two things: *It must find out what there is available.* No church or leader can use what they

(Continued on page 76)

"How Filmosound helped fill all the chairs in our Sunday School"



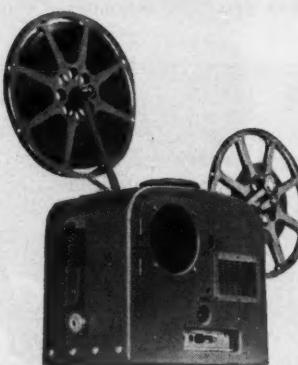
• The Rev. and Mrs. Otto Scheib stand by as Howard Heckner (center) operates Filmosound 16mm projector.

NEW single-case Filmosound 16mm projector

The new, improved single-case Filmosound is smaller, lighter—can be carried about easily. Yet it provides truly natural sound at all volume levels. Brilliant illumination—sparklingly clear pictures in large rooms or small.

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"Filmosound has added so much to our Sunday School program that last year more than half of our children had perfect attendance records.

"It has been a wonderful aid in our whole church program—deepened the interest of our people in their church activities.

"Our Filmosound is two years old. It has always given excellent results and has never failed us. We find it so easy to operate, too."

What Filmosound does for the Rev. Scheib:

- Provides complete all-visual Sunday evening church service once a month.
- Brings the benefits of visual teaching to many other churches in the North Wisconsin Synod of the Evangelical and Reformed Church. As audiovisual education director of the Synod, the Rev. Scheib has traveled 3,000 miles with the Filmosound, giving programs in other churches.
- Dramatizes Bible stories for children.
- Aids discussions of social problems.
- Instructs and entertains at meetings of church groups.

Are you planning to build a new church, or remodel your present one? Send for your free copy of our *Architect's Visual Equipment Handbook*. It is full of information you'll want.

And if you are seeking ways to improve the audio-visual aid program in your church, send for our booklet, *Teaching Eternal Truths*. Write Bell & Howell Company, 7120 McCormick Road, Chicago 45.

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story of a young man, weakened by economic pressure, cracks up under alcohol. He is rehabilitated by the Mission . . . Many scenes filmed on Chicago's notorious Skid Row. Narration carefully and effectively handled . . . casting is good . . . acting is very effective . . . the film avoids cliches and minor dogmas . . . useful in reminding many Church people that there is power in the Gospel . . .

—W. S. Hockman
Church Editor of
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do not know about. Then, it must then relate some of these materials to the various phases of the church's total program. The random use of films and other visual aids for their own sake always leads to disillusionment and sometimes to disaster.

Knowing What There Is

This comes first. You can't use what you don't know about. In workshops, institutes, conferences, conventions and in letters, we hear leaders complain that they are running out of materials. That can't be true. The volume of usable material is too great. They have only used up what they know about.

In an institute the other night, I heard some fifty workers from average churches begin this lament — not enough materials to keep them going. In probing further, I found that some of them were thinking entirely of films — a very bad thing to do. Others were trying to get along on free films — a disastrous procedure to attempt. Most of them did not have the catalog of the Religious Film Association, nor the catalogs and lists of their own denominations, nor the catalogs and lists of the local visual-aids rental library. In the next forty minutes they learned about enough material to keep them going for years to come!

So it is with your church. You must find out the sources of materials, become acquainted with what is available for use in your church.

Information Sources

Every church should have the catalog of the Religious Film Association, available free through your denominational book store. This catalog is now being revised and the new edition should be ready by the time you read this article. It lists, describes, annotates

critically and rates some 600 films, filmstrips, slide sets and recordings. Very special effort has been made to re-evaluate all old listings, and to include all the good recent materials. Everything listed can be secured through the RFA libraries which are scattered across the country. One may be near you. Full instructions on how to book materials are given in the catalog.

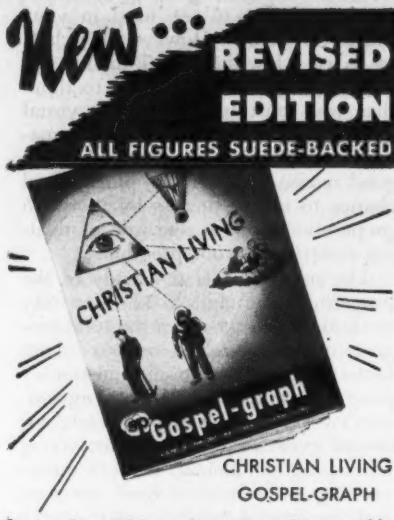
Next, you should secure several copies of your denominational catalog or listing of visual aids. It will of course duplicate some of the RFA material, but it will contain valuable materials especially related to the concern of your church in the areas of missions, Christian education, stewardship and other types of work. Write to your denominational headquarters, or to one of your mission boards. You will discover that much of the material listed is free or available to you for a small rental or service charge. After all, your church has helped finance the creation of this material and the printing of the lists. Ask for yours.

Your next source of information on materials is local. Find out if there is a visual-aids library in your town or city, or in a nearby city or town. Get its catalog, or lists. Take the time to visit this concern in person. Have your name put on its mailing list for announcement of new materials, previews, premieres, institutes and workshops.

The best source of "free" films of high quality produced by business concerns is Modern Talking Picture Service (45 Rockefeller Plaza, New York 20). It has branches in all major cities, and its libraries are an excellent source for films which men, women, and young people enjoy in connection with



A scene from "Answer for Anne" the picture which was awarded a gold "Oscar" as the best religious film of the year at the Cleveland Film Festival.



For teaching Bible truths to 9- to 14-year-olds

Fascinating sin-gremmins, hearing ears, Scripture trees, birth certificates, balances, clocks, and other novel symbols drive home important truths of new birth and new life in Christ. Contains complete stories and instructions for 11 lessons, with 12 pages of multi-color illustrations to be cut out. Use neutral flannel for background.

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recreation, social and fellowship programs. Locate your nearest branch by writing to the headquarters.

A Committee Job

Few pastors can spare the time to do this job themselves. They can and should appoint and motivate a committee. Once the committee is appointed and gets its teeth into this job, the pastor can tell the church and its constituent organizations about the committee and its ability to assist those who desire to find and use visual aids.

The committee should not be large at the beginning. It can meet easier, and get more work done, if it is small—no more than three. One member can look after equipment—its maintenance, its booking for use, and its operation. Another can specialize in accumulating catalogs and lists and in booking needed materials. The third can dig into methodology and help departmental and group leaders plan and carry out visually aided programs of teaching, worship and preaching.

The committee will need a little money—under \$25. What for? At least these things: books, magazines, study guides and special publications. The committee should read, and pass along for reading and study, such books as Hockman's "Projected Visual Aids in the Church," "Visual Aids in the Church," by Rogers and Vieth, and

New Film, a "Must"

ONE GOD

HOW WE WORSHIP HIM

Based on the book of the same title by Florence Mary Fitch, this new film presents the main characteristics of the three major religious faiths. Shown in an impressive and inspiring manner—with beautiful orchestral and choir music—here is a film that no believer in the freedom of religion should miss.

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giving full details, specifications, and illustrating many uses for this basically new tape recorder.

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"Using Visual Aids in a Church," by Waldrop.

It should secure a copy of "Audio Visual Resource Guide for Use in Religious Education," published in the summer of 1949 by the International Council of Religious Education, and available from the Council for \$1.50 (address: 306 South Michigan Ave., Chicago 4, Ill.). This book lists some 1200 filmstrips, slide sets and motion pictures. It evaluates critically some 200 of them, indicating age-level, content and major use. For 10c per copy you can secure from the ICRC special lists of visual aids for use in vacation church schools, week-day schools, and for use with the Uniform Lessons.

For 10c per copy you can secure illustrated and well-written study guides for each motion picture Cathedral Films has produced thus far, including the very latest releases in this firm's St. Paul series. These guides are a valuable supplement to the statements in the catalogs, since they contain a detailed synopsis of the film and give helpful suggestions for utilizing it in teaching and worship. Buy the study guides from your local film library or Cathedral distributor, or write direct to the home office (Box 589, Hollywood, Calif.).

From the thirteen film libraries of the Methodist Book Concern (810

Broadway, Nashville 2, Tenn.) you can secure leader's guides on certain widely-used motion pictures. These guides have been written by persons with practical experience in the local church and will be extremely helpful in the selection and use of films for your church's programs.

Your committee should subscribe to at least one of the visual-education magazines—and, since I edit the Church Department of *Educational Screen* (64 East Lake Street, Chicago 1), I may be pardoned for recommending it as helpful in keeping you up to date on materials and methods in the church field.

The audio-visual aids department of your denomination may publish a "news letter." Ask about this, and get on the mailing list. It will bring many things to your attention. If you still have \$5 left, your committee should subscribe to the Visual Education Fellowship of the ICRC. Its monthly bulletins cover many aspects of visual education and will bring you guidance, valuable facts, film reviews and evaluations, and news of what's going on in this rapidly growing field.

Relating Materials to Program

Now you are in touch with sources and resources. What next?

Go through this material and mark items that interest you especially.

Check as you go a good many which you would like to see used in your church—sometime. However, it is better to use a few things well than to use many poorly. It is a mistake to think that you must use something visual every Sunday. Only use visual materials when you have an especially good reason for doing so, plus a good chance to insure success by thorough preparation. This is one side of relating materials to your program.

The other side is the study of the program of the church. The best way to do this is to set down the total program of the church in terms of these factors: youth program; missionary program; church-school program; men's work; women's work; special days; special events; special seasons; young adult program; Lenten series; Sunday-evening services; mid-week services, and any special emphasis your church or denomination may have.

With this total program in front of you or the committee, you can begin to sprinkle it with visual materials—a filmstrip here, a set of slides there, a film at another place. You will be enthusiastic, and, therefore, will sprinkle generously. You cannot expect those in charge of the various organizations and activities of the church to share your enthusiasm. You will need to "sell" them. This is done two ways.

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FEBRUARY 1950

You can go to the group leaders a long way in advance of the time they are to use the material you suggest. It is easier to get long-range commitments. You will offer to help them in every way: booking the material, getting it for preview if possible, helping them prepare, and guaranteeing to take care of the mechanical end of things—where, often, their inferiority feeling is greatest.

This approach will result in the use of enough material at the start—and it has the advantage of starting off where the interest is. No one gets pushed around; no issue is made of the use of visual aids; you are educational in your promotion, and on solid ground.

The other way is to offer help and wait. That's hard to do. But emergencies will arise here and there throughout the church and eventually you will get your chance to suggest something visual. Some speaker will disappoint a group. Someone will get tired of doing the same thing. You will



The Rev. W. L. Jenkins, Harvey Stephens, actor, Robert Wilmot, director, confer on new Presbyterian film, "Into the Good Ground."

get your chance, if you are ready with ideas and material.

Show Materials

If you want to get visual aids used, show some to prospective customers! Nothing creates desire so fast as seeing.

Without obligating anyone to use it, show a filmstrip at some meeting—Sunday-school council, an official board, at a supper, or any kind of meeting. Just say that you knew they would like to know what other churches were using in their programs. It will set them to thinking.

Help's in Sight

You may say that the average church cannot do this sort of thing. It not only can, but is doing it. However, churches large and small need help—from their denominational boards and agencies.

And help is on the way. Starts have

been made. In the fall of 1949, for instance, the Methodists published in their quarterly, "Forecast," a large spread suggesting approved visual aids for use with units of the church-school lessons from kindergarten through adult.

Also during last fall the Baptist Sunday School Board (Nashville, Tenn.) published a 12-page booklet, "Suggested Projected Visual Aids for the Intermediate-Closely Graded Lessons," and other such publications will follow. The Presbyterians USA, in the parent-teacher magazines of the various departments, are suggesting visual materials suitable for giving

background to certain units of the New Curriculum.

In time, other boards will take up this work, making it easier for workers in the local church to integrate visual aids into the teaching program.

All in all, the future is bright for any church that has vision to see the value of visual aids as an integral part of its total teaching program. Take the advice of those who have been pioneering in this fertile field: whatever investment you make in equipment and materials will, if intelligently used, more than repay you and your church for the time and money and thought put in!

THE END

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space...a*

CHILDREN'S CHAPEL



*Children's Chapel, St. Paul's Church
Paterson, New Jersey
By Studios of George L. Payne*

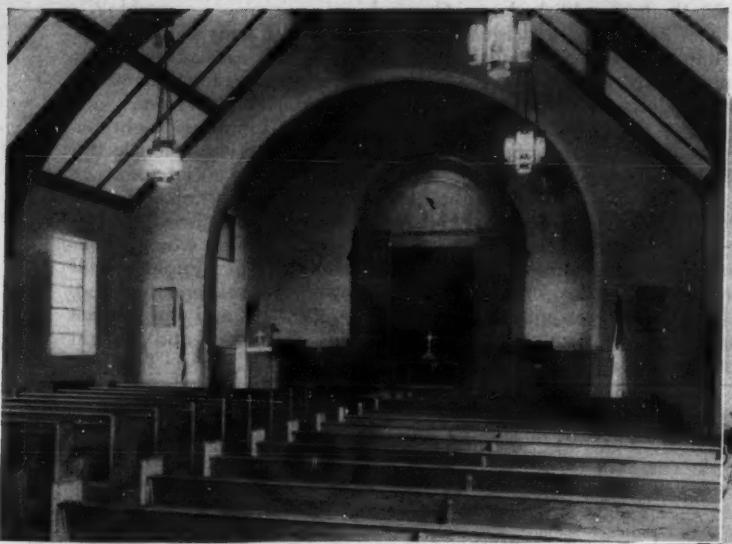
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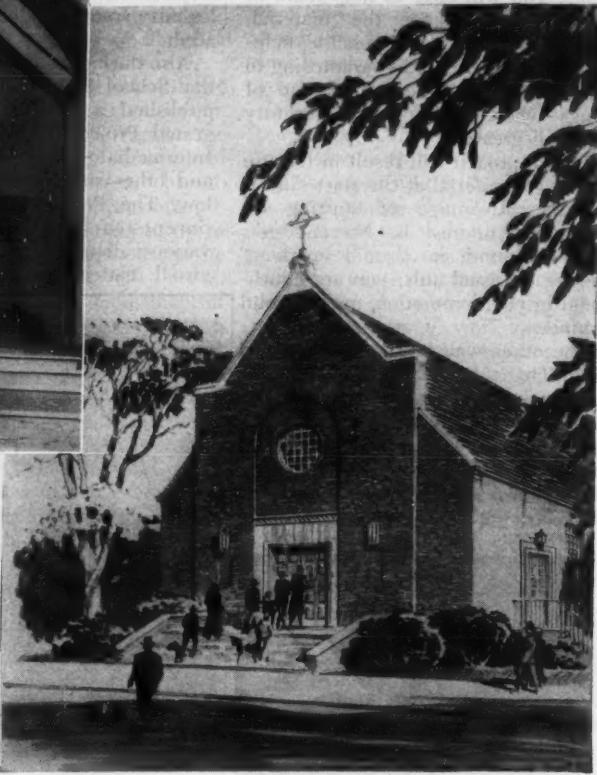
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A view of the sanctuary and a drawing of the exterior of Parkchester Baptist Church, N. Y.



A SUBURBAN CHURCH IN THE CITY

*Architect: DANIEL D. MERRILL
New York, N. Y.*

WITHIN recent years, a new conception of public housing has resulted in those mammoth apartment developments—almost cities unto themselves—which have appeared in many metropolitan centers. Carefully planned, they comprise groups of large, multi-storied buildings with the units so placed as to allow fresh air and sunlight into almost every room. Further, the buildings occupy perhaps fifty percent of the total area; the remainder is given over to parks and playgrounds. Thus, they make for ideal family living, for although the developments are sometimes built smack in the middle of a big city's hustle and bustle, the benefits of suburban living are present.

One of the first and largest of these projects is Parkchester in New York City.

It was here, about five years ago, that a small Baptist congregation was formed. They held their first services in a Masonic hall. Soon, however, a building committee was appointed and they went to work immediately.

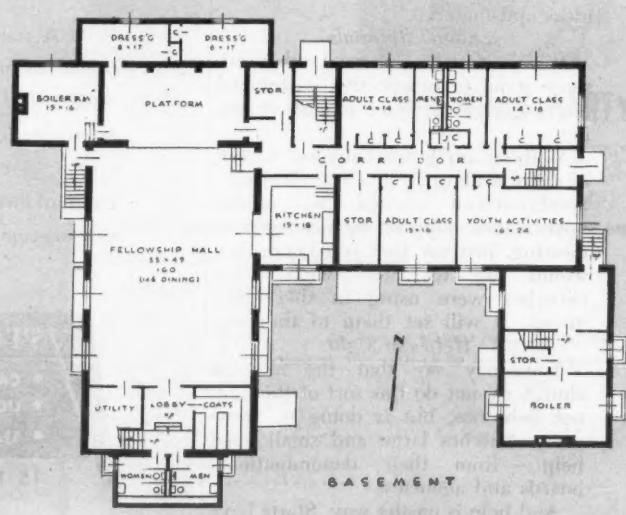
They were faced with several knotty problems. First, they had to build a suburban church in the country's largest metropolis! This because a plot had been acquired immediately adjacent to the Parkchester development and thus the plant would have to harmonize with the suburban atmosphere of the big housing project. Further, the church would have to blend with the simplicity of the development's red-brick buildings.

Now, there is no problem at all in building a suburban church in the suburbs, but to build one in the city presents obvious difficulties. The plot was comparatively small—being 133' x 115'; further, local zoning ordinances permitted building on only 55 percent of the property. Also the plant would have to be designed to permit construction in two or

three separate operations—as funds were acquired. Then too, it would have to be cohesive in its placement on the property, with consideration given to the proper relationship and circulation between the several units.

A study of the photographs and plans will show that the problems were skilfully met; and, when complete, the congregation of Parkchester Baptist will have a church plant as efficient as it is handsome and one in which they can best accomplish the work of the Kingdom.

The English Norman style used is a little softer in its lines



than the angular contemporary style of the Parkchester buildings. Also, in lieu of common brick, more attractive variegated brick was used. Yet the church harmonizes nicely with the huge housing development it serves, albeit retaining all the dignity and beauty essential to a house of God. The expanse of lawn facing the street, the set-back from the property line and the landscaping are assets that give a country air to the church.

It was necessary to streamline the English Norman style somewhat, leaving off most of the ornamentation peculiar to it because of the sheer simplicity of the Parkchester buildings. And as the Parkchester buildings were kept simple for the sake of economy, among other considerations, this was also a happy concomitant of the Parkchester Baptist program.

The building is of semi-fireproof construction with masonry bearing walls and structural steel framing in the nave. The exposed exterior walls are of warm shades of red brick, with moulded limestone doorways and gable copings and a slate roof.

A short flight of wide stone steps provides a welcoming approach to the building and leads directly into the narthex, separated from the nave by a leaded glass screen. Sections of the screen can be opened to permit the narthex to be used as overflow seating. The nave extends to the peak of the roof with rough-textured plaster walls of a light buff tone. The ceiling of the chancel is beamed and finished with wood boarding. The baptistry entablature and chancel cabinetwork, such as pulpit, lectern, choir railings, etc., are of oak stained a warm brown.

Seating capacity of the nave is 224, with 26 in the choir; a small gallery accommodates 40. The fellowship hall, directly below, seats 160 for stage presentations and 150 for dinners.

Lighting fixtures in the nave and gallery are controlled by a "dimmer system" so that the intensity can be lowered during the sermon; at that time, spotlights, incorporated in the nave fixtures nearest the chancel, highlight the pulpit and lectern. The choir is illuminated by fixtures concealed behind the chancel arch; the baptistry—of very attractive modern design—the communion table and dossal are

brilliantly illuminated by concealed spotlights.

In the revised plans, a door will be placed at the end of the left side aisle so that the choir may enter the chancel at the front, which is more desirable than having the choir come in at the sides. Also, an outside door for the choir room will be provided.

Although it is not an ideal arrangement, yet owing to limitations of area, economy and the separate-unit scheme of construction, the fellowship hall was placed beneath the nave. Placing this room above grade would make possible an adequate ceiling height. However, at Parkchester Baptist, due to a grade from front to rear of the property, the windows are well out of the ground, the room is brightly lighted during the day and well ventilated. Also, the ceiling of the hall is higher than that of the classrooms on the ground floor.

Dr. E. M. Conover, Church Building Consultant of CHRISTIAN HERALD, who studied the plans of Parkchester Baptist Church, comments: "We are

most earnestly advising against basement social halls. The ceiling is sure to be too low for most social and recreational activities and for the stage. Then there is the expense of building areaways around the basement windows; also, the nave floor requires steps to reach it. We are trying to have churches built so one can enter without having to climb steps and also to avoid the cost of them."

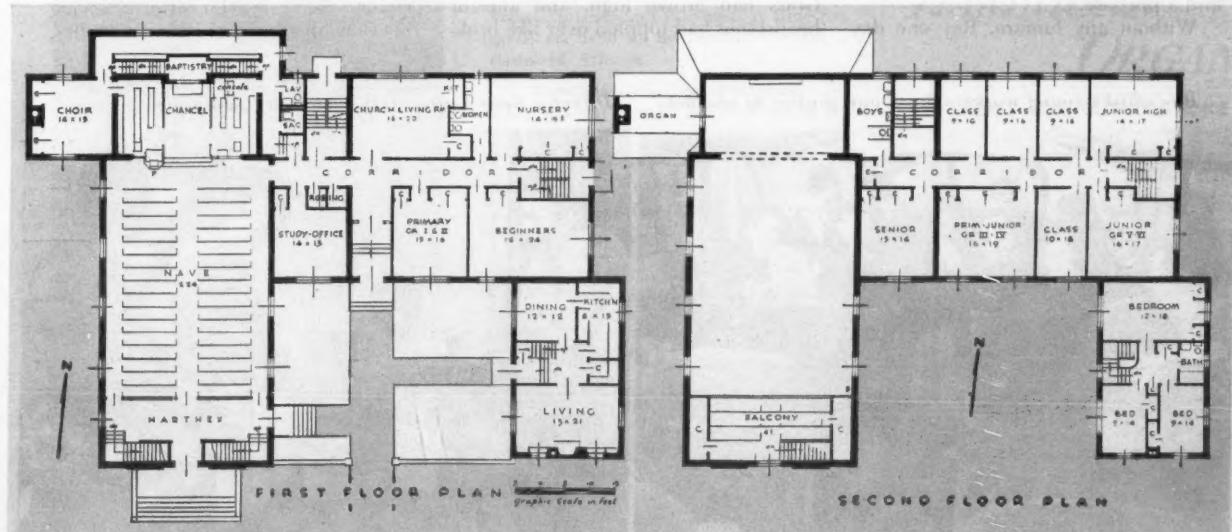
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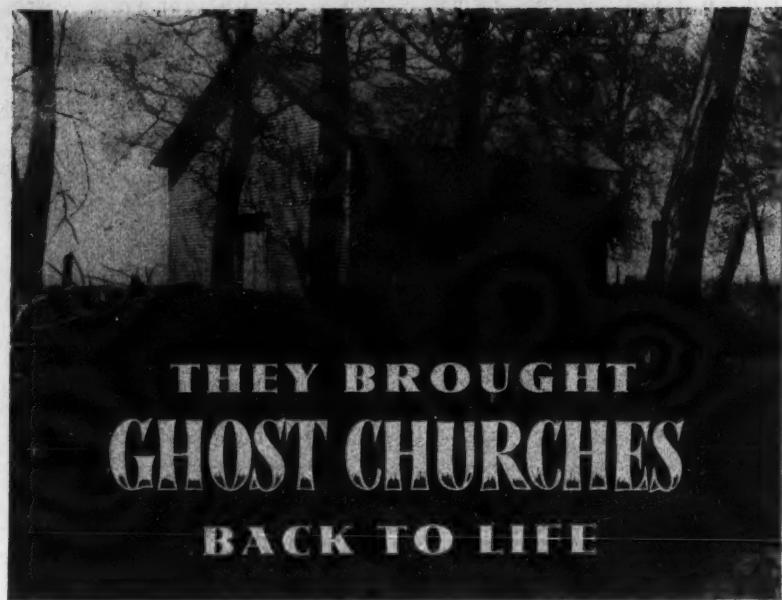
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HE explains: "In reviewing a plan, it is understood that many of the items questioned may have been required by the local church and do not necessarily represent the recommendations of the architect."

Dr. Conover pleads, of course, for the ideal and we feel that both the architect and the building committee of Parkchester Baptist were cognizant of the shortcomings, yet because of the peculiar nature of the project were forced to make compromises. Nevertheless, we believe they have achieved a handsome building, efficient and comfortable, in complete harmony with the neighborhood, and one which will permit the congregation to do a splendid and continuing job of stewardship.





THEY BROUGHT GHOST CHURCHES BACK TO LIFE

By WILLIAM F. McDERMOTT

SIX years ago Warren County in Iowa was spotted with "ghost" churches. Spooks didn't inhabit them, but cobwebs did. Broken window panes, leaky roofs, and a wilderness of weeds enhanced the funereal impression given by the deserted edifices.

Among them was the North River Methodist Church, whose doors had been closed four years. It once housed a prosperous congregation, which now was but a memory. It seemed destined to be a haymow or a granary—that is, until a strong-muscled, energetic and clear-eyed youth appeared on the scene. He was Ray Mills, a student of Simpson College at Indianola, Iowa, a double-barreled fellow with an idea and a purpose.

Without any fanfare, Ray one day

cut his way through the dense growth of weeds and grass and pushed open the sagging door. The sight he beheld made him think of a haunted house. A film of gray dust coated everything, giving the interior a spectral appearance. In the basement he found a pool of murky, stagnant water.

Young Mills rolled up his sleeves and pantlegs and went to work. He drained and dried the basement. With shovel, broom and mop, he cleaned the sanctuary; he varnished the pulpit and washed the grimy windows. He repaired the roof and wired the edifice for electricity.

But that was not enough. The nearby churchyard had been neglected. Grass had grown high, and ancient headstones had toppled over like brok-

en reeds. Here and there a monument tilted like the Leaning Tower of Pisa. Ray took the challenge. With scythe and sickle he mowed the little graveyard, then reverently reset the fallen markers.

When everything was in readiness, he announced that services would be held. People flocked in to behold with amazement the physical resurrection of their once-loved church. They sang the old hymns with fervor and zestfully listened to the sermon. They gave gladly and after worship had an old-time "visiting" that left their hearts lifted. Their church had been born again.

Today North River is as "live" as a charged electric wire. On Sundays, people of the community converge on the church for three services—Sunday school, morning worship and the Youth Fellowship. A sign, "WELCOME—NORTH RIVER METHODIST CHURCH," posted on the front of the building is topped by a cross and bids the people come. The open country edifice wears a coat of sparkling white paint and glistens in the sunlight. The lawn is mowed, and the once neglected churchyard is trim and neat. The congregation is proud of its church center and is enthusiastic about the future.

Altogether, about a dozen Methodist churches in Warren County have been resurrected or revived in one of the most remarkable rural church campaigns of the decade; and the aim is 100 percent reestablishment of dead churches and renewal of dying churches. The next phase will be to open up needy, untouched fields to the Gospel of Christ.

It has all come about through the Christian zeal and far-sightedness of a sociology professor at Simpson College. He is the Rev. Gene W. Carter, known to almost everybody simply as "Gene." He it is who, after studying the slow death of country churches,

Bus whisks young workers from one project to another. Director Gene Carter, left, chats with paint-mixing unit.



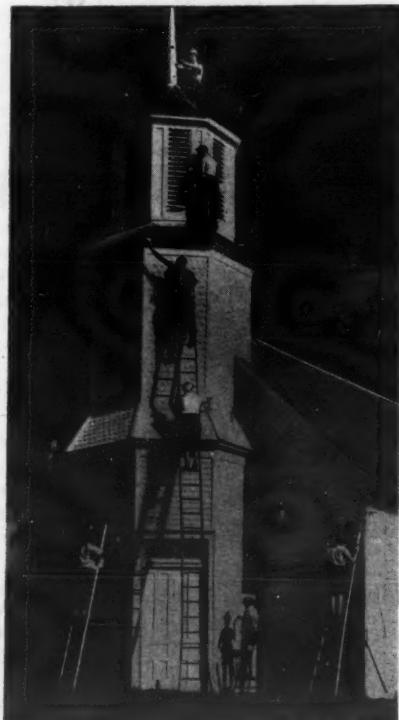
dreamed up the "Warren County Group Ministry," enlisted college students in a campaign for a county-wide resurrection, and dug down in his own jeans for funds to carry forward his missionary work.

EARLY every Sunday morning during the school year, when most of the college boys and coeds are taking the blissful sleep of a no-class day, a score or more roll out of their beds, don their Sunday best, grab a bite of breakfast and put up a snack lunch, then hie to a central point, where a blue-and-white bus driven by the Rev. Mr. Carter picks them up.

"All aboard!" he shouts with a grin, turns the heavy steering wheel countryward and speeds along. Soon the "gang" is off the main paved highway, and begins a 100-mile jaunt along gravel or dirt roads that wind across hills, down through valleys, along picturesque streams and by prosperous farms.

The huge vehicle—of the same mechanical breed used on the far stretches of the Alcan highway across Canada to Alaska—takes the steep grades and rough roads with ease. It swings atop a hill, then eases down the slope and comes to a stop—alongside a little country church. A boy and a girl drop off here. Again it gets under way, to
(Continued on next page)

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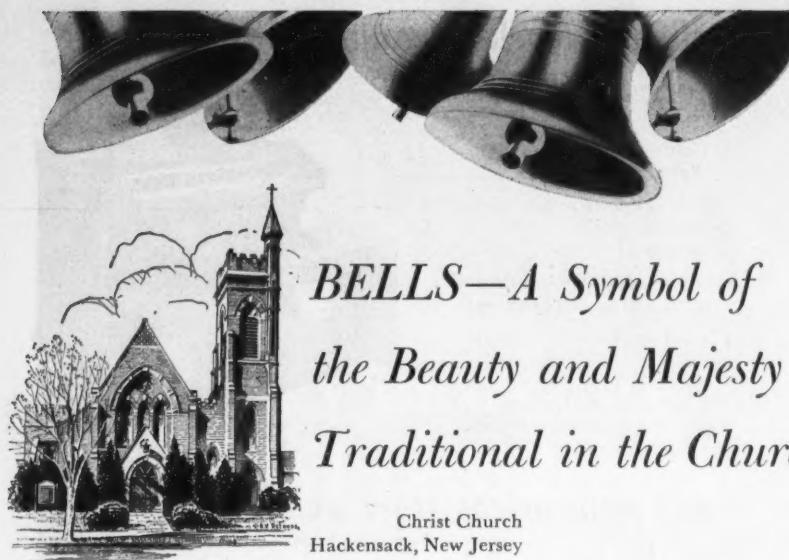
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deposit a young man at the next stop. On and on it travels, like a local train running on schedule. Altogether it lets off workers at strategic points for their labors in 14 country churches.

When each one debarks from the bus, he's much like a war-time paratrooper—once he makes the jump, he's on his own. Each college-student church worker carries his equipment with him, including Bible, Sunday school lesson material, slicker or winter coat, if needed, and an emergency lunch in case no one invites him (or her) to dinner. Each wears sturdy walking shoes, for there is all-day calling to be done as well as leadership in church services, and travel is mostly on foot.

It's a long, rugged day of devoted labor the young people put in, and when they reach the stopping point of the bus for the return trip they usually are pretty well tired out. Yet as they roll along through the dark, they tell their successes and failures of the day, sing hymns, and in lighter moments tease and joke with each other.

What's happening in these country churches? Let's take a whirl around the circuit and look in on some of the interesting scenes. In one of the resuscitated parishes the young student pastor made 795 calls in a year, tramping between farms in the cold of winter and the heat of summer. Did the people like it? Here's the answer: church attendance increased 150 percent in that 12-month period!

Two of the revived churches adopted the "God's Acre" plan of raising money for Kingdom extensions. People who hadn't been to worship in a decade responded to the call to dedicate a plot to the Lord, tend it and give the harvest to the church. It was typical of the stewardship of all the churches in the Group Ministry, which jumped their giving to the central budget from \$945 the first year to \$5,116 the second year; and the third year saw another wholesome advance in contributions under way.

On Sunday evenings lights beam on the hilltops, across the prairies and down the valleys from the windows of the once dark, deserted churches, signifying that youth has returned to the House of God. In fact, these amazing churches have become the brightest spot in the lives of the country young people, as 300 to 400 of them gather every Sunday night to sing and pray, to study Christ's way of life, and to plan their worship, recreation and community service for the week to come.

Regularly "Gene" and the students get together for a shake-down session on ideas and programs. A plan that has worked in one church is adopted by another; a scheme that has failed to function is discarded by all. As a result, the country churches find many in-

novations. People coming to church have the novel experience of a carefully worked-out order of worship. Instead of a slipshod service that limps along, a smooth-flowing, richly spiritual program uplifts and inspires them. An attractive mimeographed bulletin guides them in their devotions. It also gives the announcements of the week, personal news, forthcoming plans, and a bit of poetry or a homily on which to meditate.

Much has been done by the resourceful young collegians to enrich and dignify the worship. Girls with decorative ideas and fellows with real craftsmanship have taken some bare-looking meeting houses and turned them into attractive sanctuaries. Worship centers have been set up, with altars bearing crosses and candlesticks. Interiors have been painted in cheerful pastel hues, and choirs have been formed and equipped with robes. One choir made its own beautiful maroon vestments. Communion tables and pulpits have been provided with suitable drapes. New lighting systems have done much to beautify the churches.

Hundreds of new members have been added as the result of the collegians' service. Sunday schools have been taken off the cemetery road and set moving again on the highway to spiritual attainment. Multitudes that haven't been inside a church for 20 years or listened to a sermon except at a funeral have again heard the church bell of childhood memory ringing in their hearts and are once more seeking the House of God. And they gladly open their homes to the youthful exponent of the faith. It may be a girl at that, because some of the young preachers holding down pulpits in the rural parish project are coeds, and they are doing a bang-up job.

THE churches welcome the consecrated young women the same as they do the young men. Pleasant Hill was served at the outset of the Group Ministry by a vivacious young girl from Simpson College halls, Ruth Greenwood. Daughter of a minister, she followed in her father's footsteps by taking easily and naturally to the parish. Her leadership proved contagious, for not only did the rural folk flock to the country church, but on Easter 20 of them united in membership with the congregation. Dorothy Alexander became the spiritual head of the Medford parish, and the little Medora church was set spiritually afire by Wauneta McConnell. One member said of Wauneta, "She has done the best work in the shortest length of time of any minister we've ever had."

A unique "summer work camp" was established at Indianola by the Methodist denomination as a home-mission-

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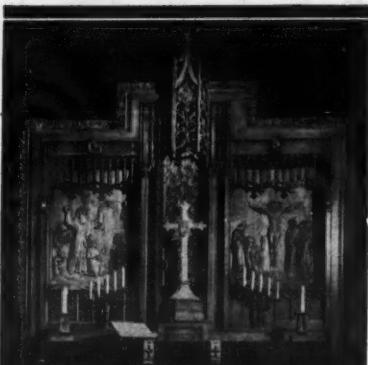
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ary project, supplementing the services of the Simpson College students. At this camp 27 students from 15 states, many of them looking forward to full-time Christian service, enrolled for six strenuous weeks of preaching, directing youth programs and vacation Bible schools, also helping in renovating and restoring abandoned churches. They swept and dusted and scrubbed old edifices, cleaned up yards, and wielded paint brushes freely.

What a crew like this can do in a couple of days or so is amazing. They swept into one old church that had been abandoned since 1936, and promptly swept out again—everything. Cobwebs, dust, chaff, leaves and chicken feathers went out windows and doors. Scrub pails, mops and soap were put to use in a spick-and-span cleanup. The result was a tidy, clean-smelling meeting house for the Sunday school and Youth Fellowship the "invaders" launched. In another community, they cleaned up and painted the whole edifice, including the steeple, then launched a successful vacation Bible school. In fact, they helped conduct such summer schools in nearly all the parishes in the Group Ministry project. In one of the vacation schools 27 out of 42 pupils had perfect attendance records.

AT THE close of the camp, 22 of the 27 youthful collegians said they would devote their lives to full-time Christian service. Fifteen said they planned to enter the rural church field, five to become Christian workers in other fields, and two to go as foreign missionaries. One wants to be a home missionary in an isolated American region, where he can help farmers with their agricultural as well as religious problems. Three sons of ministers want to become open-country church pastors. Some of the girls demurely said they "might" become rural pastors' wives, or carry on parish service or recreational work in villages.

Gene Carter—some nickname him "Barney Oldfield" because of his skill in manipulating a bus over rough roads—is an Iowa-born man who once worked on the railroad as a section hand. Enrolling in Simpson College in 1939, he was offered, and accepted, the pastorate of two rural churches at \$350, driving 1,000 miles monthly and paying his own transportation. (Some of that first year's salary is still due him). He plugged along, but with a feeling of dissatisfaction that his work was superficial.

Then he helped Prof. Charles Burrows make a rural church survey of the county, discovering that 21 Methodist churches, some of them closed or about to be, were reaching only 1,200 people on Sunday out of a possible constituency of 9,000. They found that it didn't work out efficient-

ly to close a country church and expect the people to go to a town church. Most of them just quit going at all. One church which was abandoned had 25 or 30 families on its rolls. Only one family joined up with a town congregation. The others simply dropped out of sight.

"I have been told by ministers in city churches that the city church is capable of ministering to the country people," Gene told a conference, as he urged the rehabilitation of rural Methodism. "With good roads, better transportation, country people can easily drive into town to attend church.

"Now that theory sounds all right, but the only drawback to it is that it doesn't work out. Too many people, if they don't have a church in their own community, don't go at all. There is a fundamental difference between city life and country life that cannot be ignored. Country people do not feel at home in a city church. It is not a part of their lives; they don't have the feel of contributing something to it, and that feeling is absolutely necessary. But of even deeper significance is the difference in relationships. In the city most relationships are with acquaintances; in the country, with friends.

"Yet the rural church is the 'seed-bed' of the church, and it must be maintained or the whole church is threatened. We are trying to blaze a trail for revitalizing the country church and thus serve the whole Kingdom enterprise in America."

Graduating from Simpson College in 1943, Carter went on to Northwestern University and Garrett Biblical Institute to take his M. A. in sociology and theology. While there, his dream of a countrywide rejuvenation of rural churches took form. He talked it over with leaders of the Methodist Board of Missions and the Iowa-Des-Moines annual conference and won encouragement. He returned to Simpson College to do double-barreled duty: teach sociology and launch the Group Ministry experiment.

IT WAS a shoestring enterprise at the start, with Gene doing the work and paying the bills. He believed so thoroughly in his project that he contracted for a station wagon, making the payments out of his own pocket, to transport the students he enlisted for the church resurrection job. His contagious personality so gripped the serious-minded student body that he had his quota of workers filled in short order. He told them that 8 out of the 21 Methodist churches in the county had closed their doors, and 9 others were served by remote control-absentee ministers who came on Sundays to preach to a handful of people and then return to their homes.

Two of the closed churches were re-



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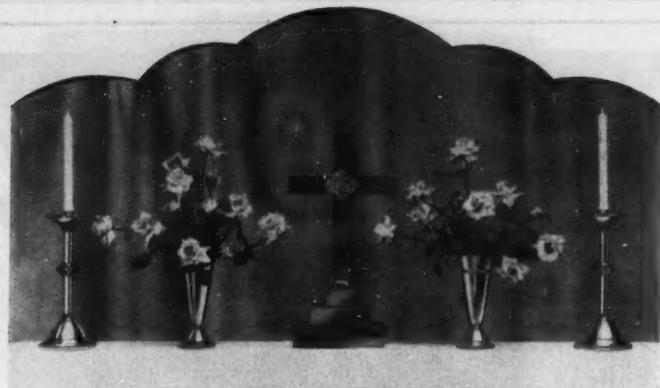
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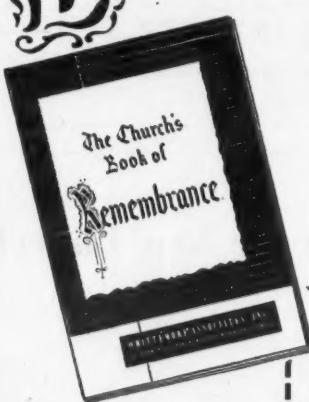
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opened in two months. Others were stimulated by student help. A goal was set up to make all 21 churches the centers of their community spiritual and recreational life. Financial aid was extended by Methodist agencies, and the local churches began to boom their own collections. The Board of Home Missions and Church Extension, the Iowa-DesMoines Conference and Simpson College now give extensively to the Warren County Group Ministry, which pays the students modest salaries and underwrites all other expenses.

Carter conducts an extra-curricular class in church administration which his battery of youthful workers regularly attend, although they get no college credit for it. He also drives them to and from their rural fields once a week, so that they may devote at least an extra afternoon to pastoral calling. Besides that, they spend at least two hours a week in prayer and conference about their tasks. They also submit weekly reports about their activities, including Sunday services, calls, and their special reading for church work.

The enthusiasm of the Simpson College youth for rural church work and their success in it is little short of a sensation in national church circles. For years various denominations have been waging a losing fight against the disintegration of the country church. They have poured hundreds of thousands of dollars into desperate efforts to stay the Hand of Death. They have been well aware that the dying of the country church means the rotting away of the foundation of historic American religion.

Many remedies have been applied, with impressive success in places. But Carter's work is both unique and unusually significant, because it blazes a new trail that may be followed in hundreds of college-centered communities. After all, the vast majority of American colleges were founded by the church—why should not the same colleges now help save it?

As for college youth, double the number were ready this year to participate in the rural program compared to last year. And if experience repeats itself, not only will the rural churches be benefited but many of these young people will become life-time ministers and missionaries. Most of them are top students in scholarship and leadership; add to that spiritual vision and Christian devotion, and you have the promise of a rich recruiting for the service of the church.

Through such enterprise and devotion as this, the rural church may well be rejuvenated. Possibly Methodism will win for itself some promising bishops for the future. And—maybe—some equally fine bishops' wives!

Answers To Your Questions on Church Buildings

By E. M. CONOVER Church Building Consultant

Air-Conditioning Units

Our church cannot undertake to completely air condition its plant. Is it possible to secure equipment for the rooms which are in daily use or for other separate rooms throughout the building?

There is a splendid line of air-conditioning equipment designed for rooms of various sizes. This equipment is available for offices or for rooms seating up to 1,000. An inquiry, with stamp, to the Church Building Consultant of CHRISTIAN HERALD will bring the names of companies manufacturing such equipment, which has been thoroughly tested in actual use.

Storm Vestibules

Is it possible to purchase a removable storm vestibule to protect our outside doors during winter weather?

A stamp will bring you the names of companies which manufacture portable equipment for covering outside entrances. This equipment is made largely of glass and is quite attractive when placed in front of a church building. Its use results in preventing drafts, in economy of fuel, and in keeping out noise and dirt. Doubtless the saving in fuel, to say nothing of increased comfort, would equal the cost of the equipment within a very few years.

Waterproofing from the Inside

Our basement leaks in certain spots. This is a source of constant annoyance and increasing damage. Can waterproofing be applied to the interior walls of a basement so that it is not necessary to dig a trench around the outside of the building?

Stamped envelope will bring the names of companies supplying material which, it is claimed, will prevent intrusion of dampness or water pressure from the outside of the building. The materials are placed within the walls. Our suggestion would be that you communicate with such companies and secure from them a proposal and a copy of the type of guarantee that is given, as well as a list of buildings where such installations have been made.

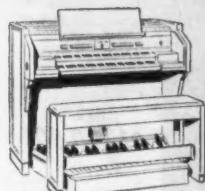
Low-ceiling Basement

We have a basement with a low ceiling, which, however, must be used constantly for many purposes—entertainments, lectures, fellowship suppers, youth gatherings, concerts, etc. How can we improve and dignify the appearance of this low-ceilinged room which is comfortable, well-ventilated and not damp?

First of all, consider the use of color. Have the ceilings painted a very light color. This will help give effective height when contrasted with darker walls

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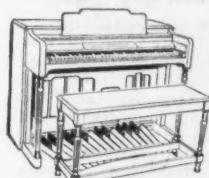
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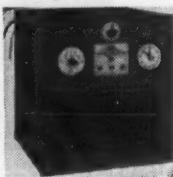
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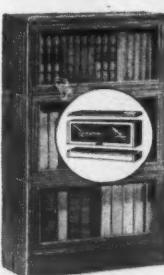
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and floors. Use vertical lines in the decoration of the walls. Set the lighting fixtures flush in the ceiling and, of course, have the room well lighted. Use floor covering of an attractive tile or composition warranted for use over concrete. A stamped, self-addressed envelope will bring the name of painting companies who will make helpful suggestions without obligation.

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Decoration

We enclose a photograph of the old walls and ceiling of our church sanctuary. What decoration or treatment do you recommend?

Certainly we would not recommend redecorating the ceiling. We would suggest that the broken plaster moldings be removed to leave a level ceiling; then nail thereto wood strips, driving the nails through to the joists which are clearly indicated by the dust stains on the ceiling. Then nail onto these wooden strips an insulation board which will add beauty to the room and will probably decrease the cost of heating the room by at least 20%, since it is clear that there is a great loss of heat through the present ceiling. Personally, I like an insulation material with a wood finish. This, from the floor, will look much like a wood ceiling. It should not be painted, since the acoustical value would then largely be destroyed and there is some echo in your room at present.

Since the plaster on the side walls appears to be in fairly good condition, I would have the existing cracks channeled out and filled with new plaster or other material. Have all walls painted. A color scheme may be suggested by one of the paint manufacturers or, to be sure, the best method would be to employ an architect to take charge of entire improvement. For the lower four feet of the wall, which shows considerable wear, I would use a wainscoting of wood or of one of the insulation boards which is almost as durable as iron, and yet is quite attractive in appearance.

TIPS

for Church Builders

FROM OUR READERS

• WHY NOT be up-to-date and provide a 16mm. motion-picture projector and a suitable room in which to use it? Ninety percent of what enters the eye-gate sticks.—*Mrs. D. W. Core, West Liberty, Ohio.*

• HOW ABOUT strong springs or "silencers" on the church doors to prevent their slamming shut during the service?—*Herbert Yerke, Gladwin, Mich.*

• WHY NOT make churches as comfortable as movie theaters? Have them air-conditioned, or at least provide adequate cooling systems, so people will enjoy attending in hot weather.—*Mrs. E. M. Mason, Clinton, Ky.*

• WHY NOT have a box in the vestibule for unsigned suggestions as to church or Sunday-school improvements? The pastor could consider privately those pertaining only to himself and those which might hurt someone's feelings, and set aside a time for reading aloud the others and leading an open-forum discussion.—*Mrs. J. S. Anderson, Richmond, Va.*

• WHY NOT equip with rubber rings the racks for holding communion cups and thus prevent the noises made by replacing the cups?—*Mrs. Clarke Potter, Wickford, R. I.*

• HOW ABOUT signs near the rear pews reading "Rear Pews Reserved for Late-Comers"? That would help seat the congregation nearer the preacher and allow late-comers to be seated more quietly.—*Vincent Aldrich, Fredonia, N. Y.*

• WHY NOT provide a convenient corner where someone familiar with library methods could conduct a lending library? Members who have religious books may then pass them around. Public libraries often lack religious reading material.—*Mrs. Orpha Rhodes, Stafford, Kan.*

• WHY NOT have the name of the church over all entrances facing the street, so that passing motorists will not need to wonder what church it is? Bulletin boards or signs separate from the building are seldom kept in readable shape and are often too small to be read from a passing automobile.—*Leslie E. Dunkin, South Bend, Ind.*

What is YOUR idea for improving your church? *CHRISTIAN HERALD* will pay \$1 for each suggestion accepted for use in this column. (Contributions to this department, if not accepted, cannot be returned unless stamped, self-addressed envelope is enclosed.)



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LETTERS TO A DIVORCEE

(Continued from page 68)

his family's embarrassment.

I was surprised at the number of letters which suggested that I should have told inquirers I was single—many reasoning, and perhaps correctly, that my answer would have been true in the eyes of the law. But to do so, I believe, would only cast another cloud over one's life; for there would be continual fear of the past coming to light, and with it charges of falsehood or at least misrepresentation.

Charitable ones urged that I become active in a church, in any position I could find; Sunday-school teaching and Scout work were especially recommended. But then I read letters from parents who said they would welcome me into their church but would never want their children to have me as a Sunday-school teacher!

By blessed contrast, however, a minister in Illinois wrote that in his congregation of 300—and in a small town, at that—he has seven divorcees holding responsible positions in his church. "Our program is open to all," he wrote.

Some reminded me that it takes time to fit into *any* new church, no matter what a person's background may be. I wish I had realized that three years ago, for it is true! Another urged me to be charitable toward the church, remembering that "church people look with apprehension upon a divorced man in their midst not because of personal dislike or a desire to be unfriendly, but because divorce is a peril to social and personal solidarity."

One person who went through the divorce experience several years ago, and who has now found a place of adjustment in both church and society, insisted that we should look upon our experience as a challenge—a challenge to rise above bitterness, and make use of our experience in helping others.

A surprisingly large number suggested re-marriage after a reasonable interval. Since this question is avoided by most denominations, I marveled at the attitude of individual church members. I did not feel that this liberality sprang from any "backsliding" on the part of the church, but rather from a sincere desire to understand, and to help the divorced person re-establish his life. Whether or not all readers would agree theologically with such letters, they surely would have to appreciate the loving interest in which they were written.

Many of those who wrote offered advice to the church, as well as to the divorcee. I think the church could profit much from the counsel of these rank-and-file members. They suggested that the church should realize it doesn't know all the answers yet,

and should look with an open mind for the solution to the divorce problem.

Several ministers pointed out the inconsistency of the church's attitude. "The sins that Jesus condemned most severely were sins of the spirit," a minister in New York wrote. "Yet we are prone to overlook such things and to keep in the fellowship those who indulge in these practices, while condemning and shutting out of the fellowship those who overstep the bounds of certain other conventions." And a man in Oregon commented, "We praise the Good Samaritan as a good neighbor, and criticize the priest and Levite for their neglect, then follow the example of the ones we criticize."

I WELL realize how difficult it is for the person who has not seen the divorce tragedy close up to understand the divorcee's problems. It is true that we come through a divorce with some personality problems. We may seem supersensitive, as so many letters suggested, or we may appear to have a "guilt complex." But is that surprising in the light of the divorce experience? I have never heard of a divorce which did not carry with it a degree of scandal, either manufactured or real. People always take sides, and the divorcee is never sure whether they are for him or against him! No matter how sympathetic or favorable that conversation may be, it still tends to make a person sensitive. One begins to feel each time he walks into a room that the people were talking about him just before he entered. I smile as I think of that now—but it wasn't funny a year ago!

I think most of us could get along without the empty platitudes tossed around by well-meaning people, too. Platitudes and quotations don't mean much when you're sick. I appreciated far more the old friend who grasped my hand and said: "There's no need for me to quote any wisdom to you; you've read the Bible long enough and heard sermons enough to know the stock answers. All I can say is, I'll be your friend." That's what a divorced person wants and needs most—a true friend.

As I look over the letters again and again and see how wisely and kindly their writers try to help, I wish that I could pass them on to every bewildered divorcee in America. I'm sure they would encourage and help others just as they have helped me. Every one of the letters came from people I have never seen, most of them from localities where I have never visited. Yet I feel as if I know each writer.

I wish I could reply to every letter personally, and express my thanks. Since that is impossible, let me say it here: *Thank you—and God bless you. There is still hope for the divorcee and the church as long as people like you are among its members.* THE END

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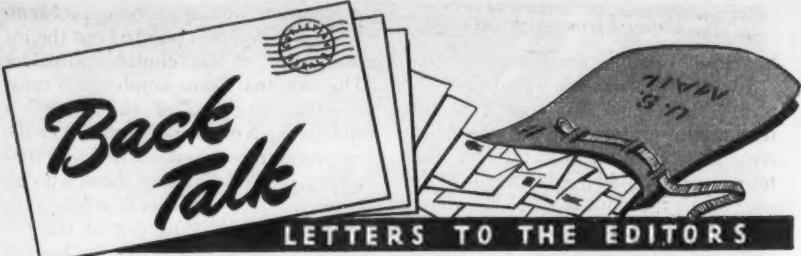
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LETTERS TO THE EDITORS

U.N. Prayer Room

TO THE EDITORS:

CHRISTIAN HERALD grows better and better as the days come and go, and I'm so thankful for it. "A Place for the World to Pray" (Oct. '49) is alone worth the subscription price!

Orono, Maine

MRS. FRED PATCH

. . . "A Place for the World to Pray" needs a rebuke. In the last paragraph Mr. Armstrong as good as says that prayers to Mohammed, Buddha, Confucius, etc., are all right and pleasing to Our Father. Let's see what Jesus says about it in John 5:23, 10:7-9, and 14:6. Bellefontaine, O.

MARION H. ROTH

* Hasn't Reader Roth read into that paragraph a little more than was actually said? All Christian evangelicals could wish that all prayers said in the U. N. Prayer Room were addressed to God through Christ. But even the achievement of a place where religion is recognized and the need for reference to the Creator is stressed, is a great step forward—if you know anything about the U. N. set-up and the manner in which, till now, God has been completely by-passed at this place of all-important deliberations.

The BML Also . . .

TO THE EDITORS:

Have just read "The Bible Also Rises" (Nov. '49). The American Bible Society does a wonderful work, but they are not alone. The Bible Meditation League also has been sending Bibles, testaments, and other pieces of religious literature to Japan ever since the war ended.

Columbus, O.

PEARL I. WILLIAMS

Kind Words

TO THE EDITORS:

I have read CHRISTIAN HERALD since 1911, and I wish to say that your November '49 issue is the finest you have ever produced—the cover, the stories, the articles—everything!

Brunswick, Me.

ALTA REED

. . . I am not of your faith, but I'm glad to see your crusade against cigarettes and drinking. I started smoking when only 11 years old. I had to find out the hard way how terribly difficult it is to break the habit. Keep up your good work!

Selbyville, Del.

EDNA QUINLAN

. . . I've meant for so long to write a note of appreciation for CHRISTIAN HERALD, but I'm an invalid and have so little spare strength. I read with interest the comments in "Back Talk" and get quite annoyed at the littleness and intolerance

in the criticisms and always want to lift my voice for you. I've been a loyal subscriber for about 30 years . . . I'm so glad for the Family Bookshelf, your book club. I like your constructive approach to the movies, your excellent art in covers and illustrations, your intelligent and inspiring articles and stories.

Fancy Gap, Va.

EMMA QUESINBERRY

. . . Your magazine gets better and better! How do you do it?

Baltimore, Md.

ANNA COLE

"Men of Distortion"

TO THE EDITORS:

The article "Men of Distortion" (Dec. '49) was a clever blow at Liquordom. Facts are all that will penetrate some minds, and you gave them facts. We need more articles like this, for too many preachers pussyfoot around the liquor evil. What a grand and mighty opportunity the churches are missing in order to avoid offending some member whose pocketbook is greater than his morals! Thank you, CHRISTIAN HERALD, for your courage. May you live long and fight hard!

Macomb, Ill.

MRS. W. L. HEBERER

. . . My compliments to you on the article, and in particular on the title! Mountain View, Calif.

A. S. MAXWELL

. . . The article should be in pamphlet form for distribution. All our congressmen should have a copy, also editors, publishers and many others. I am president of our local WCTU and we are always looking for literature giving real facts to help offset seeming facts given out by our opponents.

Flint, Mich.

(Mrs.) MYRTLE BURGESS

. . . I was very much impressed with the article. Many "reputable" Americans have been deceived by the alcohol interests. Some of the fiction in some of our "best" magazines is flooded with liquor propaganda. It's too bad someone can't start an organization of American women to show magazine publishers what it means "to underestimate the power of a woman."

Athens, O.

R. B. GUSTAFSON

. . . I was shocked to find the opening article in the December issue the ugly bloated figure of a "man of distortion." It was certainly not in keeping with the Christmas theme, nor did it seem anything but very bad taste to place the article there.

Denver, Colo.

E. RUSSELL

* Frankly, Reader Russell, we hadn't intended to be so illustratively rough on

the subjects of that article. We envisioned only a take-off on the flossy "men of distinction" ads. But when the artist, though professing neutrality in the Wet-Dry controversy, got through reading "Men of Distortion" he said he could not depict them other than he did. Said we: if the piece has that force, then far be it from us to tone down the effect!

"Hoodlum's Hoax"?

TO THE EDITORS:

As a regular reader of CHRISTIAN HERALD, I am shocked at the item entitled "Birth" under Church News (Dec. '49). The writer states that the epic motion picture "Birth of a Nation" never was anything but a hoodlum's hoax . . . never accomplished anything but mischief and depravity." For shame! You, Mr. Editor, are either laying yourself wide open to propaganda, or you are confessing total ignorance in regard to American history of the Reconstruction Period in the South. Please, in the name of honesty, cry "Down with white supremacy," but don't be afraid of American history.

Phoenix, Ariz.

(Mrs.) CATHERINE SMITH

- Well, Mr. Courier . . . ? According to Reader Smith, you've been either hoaxed by propaganda or hexed by ignorance. Which is it?

Tithes Enough?

TO THE EDITORS:

You advertise "How to Earn Money for Your Church." Jesus said to bring our tithes and offerings into the storehouse. If we pay our tithes, there will be enough money for any church. Our church is run on this command and we have all our debts paid. Too, you mention a church cook book. So many churches have suppers to raise funds; my Bible says we have homes to eat in; "My house shall be a house of prayer." Where are the revivals and a desire for lost souls in these churches? Some time ago you asked for letters how to make CHRISTIAN HERALD better. Think these remarks over.

Albion, Ind. MRS. BUELL HATHAWAY

- We're thinking them over, Mrs. Hathaway. But somehow we can't see dire evil in church people breaking bread together in the church basement or social hall, even though the supper is used to raise money. Matter of fact, we think it is downright spiritual!

Cut-Rate for Clergy

TO THE EDITORS:

Thank you sincerely for your kind and thoughtful offer to the clergy of half price on subscriptions to CHRISTIAN HERALD. It means much to some of us who are living on small salaries. The HERALD is a real inspiration and blessing to me. It scarcely arrives when I begin reading it—and I read practically every article and ad in it before sharing it with others . . . Though reasonably conservative, you are not narrow. With firm convictions for that which you believe to be right, you have a wholesome respect for the differing honest convictions of others. May God bless you!

Davisburg, Mich. (Rev.) C. C. LEARN

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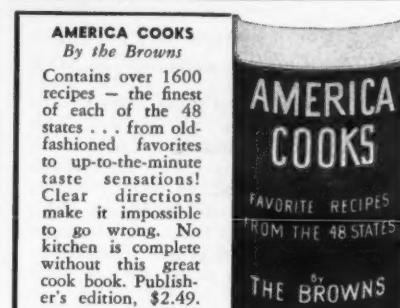
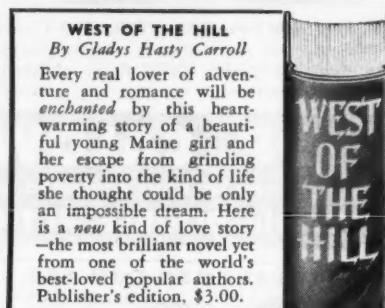
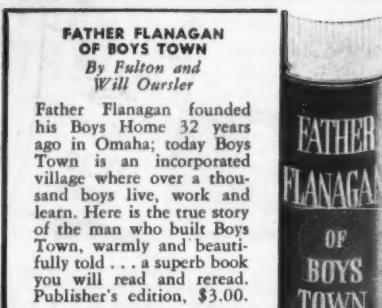
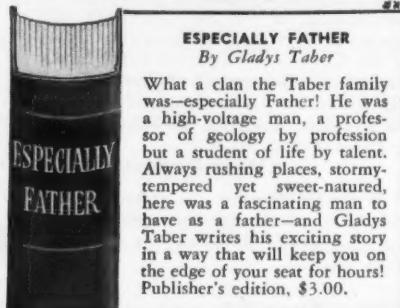
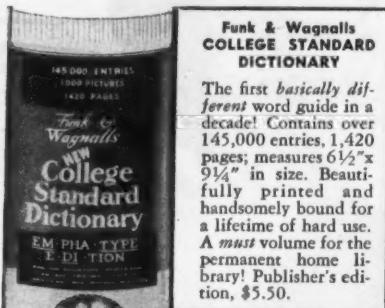
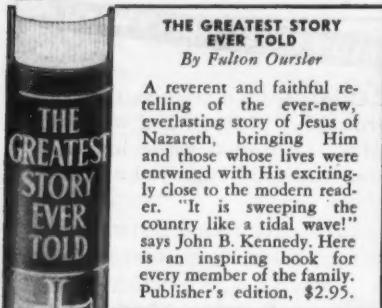
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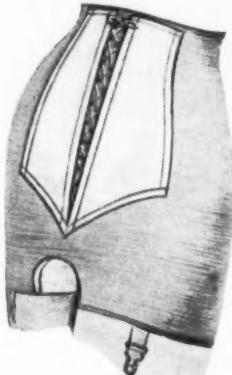
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